

# AMERICA

## A CATHOLIC REVIEW OF THE WEEK

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## Chronicle

**Home News.**—With Congress out of Washington, the center of interest for the country remains with the President. On two occasions during the week, Mr.

*Coolidge Policies* Coolidge made statements which vitally affect domestic and foreign affairs during the next few months. On

April 6, he made an address to the National Cotton Manufacturers' Association. This address was taken in many quarters as a statement of the President's attitude toward tariff reform. It is well known that tariff revision is in the minds of many Democrats, some Western Republicans and a section of New England, and the question of the tariff is bound to have a deep influence upon the course of politics in the near future. Mr. Coolidge was understood to voice the sentiments of the regular Republicans in his address to the manufacturers, and this address is taken to mean that he is against any increase in duties as demanded by the textile industries and also against any decrease in them as urged by Western farm interests. Another series of official statements made apparently at the White House by the "Administration spokesman" denied reports that the Government was attempting to supervise foreign loans in the United States and especially French loans. These reports are charac-

terized as attempts to embarrass the Government in its relations with France.

Senator Borah, on April 4, made another very important speech in which he defined the issue of the day as the attempt of the people to recover their rights, which,

*Another Speech by Mr. Borah* he said, are being lost to the encroachments of Washington and dependence on centralization in Government. He blamed severely those who too easily give up their local rights and said that the only hope is to return to local self-government under the Constitution as it is at present. The evils of the day, according to him, are a bureaucracy and "the furtive eye" of special agents and the tyrannies resulting from their use. This plan of Mr. Borah is looked upon as a break both with the present trend in Washington and with those who are commonly called liberals or progressives. The latter, especially of late years, have tended more and more to solve every problem and correct every evil by more Federal legislation.

**Belgium.**—The new elections in Belgium have resulted in a gain for the Socialists and in a decided defeat for the Communists, the Catholics holding more or less their

*New Elections* own and the Liberals losing slightly. The Socialists have gained one seat each in Brussels, Antwerp, Arlon, Tournai, Mons, Charleroi and Ostend and the party may return to Parliament with some seventy-five new members. The Catholics will be represented in the new Chamber by eighty-three deputies. The Communists who numbered thirty-three in the old Parliament will return with only twenty-four representatives. The General Party will lose seven or eight seats. Premier Theunis, who is also Minister of Justice, was defeated at Mons by a Socialist. He handed to the King his resignation and that of the Cabinet on Sunday, April 5, but the King asked him to continue in the exercise of his office until a new cabinet could be formed.

**Canada.**—It is regarded as certain that the general elections are to be held this year, in October, according to the latest predictions. One of the decisive issues may

*Attack on Shipping Interests* be, if present controversies are continued, the question of ocean rates.

W. R. Preston, the Government Commissioner, has accused the shipping interests of charging excessive rates and of forming a combine against the

Dominion. The Government, basing its action on Mr. Preston's report, has made a proposal of subsidizing a competing line and of making a contract with the Petersen Company according to which the Government in return for a subsidy of \$275,000 would secure control of rates and tariffs and thus break the present scale. The Government attack on the shipping interests is looked upon, in some quarters, as an attempt to win the neutrality, at least, of the Progressives during the present Parliament. The protectionist wing of the Liberals is strong enough to prevent any further moves towards free trade or any new reductions in custom tariff. The shipping rates, it is claimed, are prohibitive and react against industry, and especially agriculture; their reduction, therefore, would be agreeable to the Progressives. But this party has not been unanimous in its support of the Petersen proposals. The Conservatives have attacked them vigorously and asserted that they are founded on misinformation. Many of the Liberal members are also doubtful about their advisability. Outside of Parliament, there has been strong opposition.

**France.**—The week beginning Sunday, April 5, looked dark for the Herriot Ministry and a dissolution of the Cabinet with a new election was imminent. It seemed

*Herriot  
at Bay*

even as if Herriot were preparing the world for this dénouement, for in a pugnacious speech at Fontainebleau

he threw upon the Nationalist Party the whole responsibility for the present financial crisis. At the same time ex-President Millerand won an election to the Senate by a three to one vote over his opponent, which was a distinct blow at the Herriot Government. By the middle of the week things were still more serious. The Chamber Finance Committee which was expected to operate favorably for the Government's financial plan rejected the proffered form of de Monzie's forced loan and sent the document back to be rewritten with the "force" taken out of the proposed measures. Then, in the Senate where the Minister of Education was facing a fight for school appropriation, the Premier suddenly raised the question of confidence and the ensuing vote, though it stood 142 to 140 for the Premier, spelled defeat, for three Senators claimed they had been wrongly recorded. This was in the late afternoon and Herriot, baffled, announced that he would resign before midnight. But a Cabinet meeting was called and the Premier's supporters prevailed upon him to change his mind for his resignation would break up the Socialist coalition. Thursday saw the Premier still in office, but revealed the weakness of the Premier's status even in the Chamber, for on a test vote of his strength taken in the evening 87 of the Opposition refrained from voting, and yet the Premier had only the majority of 290 to 246.

Friday morning Herriot was still fighting; Friday night he was defeated by an adverse vote in the Senate

and resigned. The majority against him was twenty-two.

*Herriot  
Falls*

Before his fall the Premier appeared before the Senate and flung out a challenge. "I have balanced the budget! If someone else wants to proceed to my task let him go ahead!" Then it was that Poincaré ascended the rostrum and administered such shrewd thrusts to the Government that it collapsed immediately after. His attack was on the inflation of the treasury against given promises. The ground had been prepared for this charge by a telling speech of former Finance Minister François-Marsal, who had accused the Herriot Government of dishonesty. The fall of the Premier is a great personal triumph for former President Millerand who last June was forced out of office by Herriot. What the next ministry will be and how it will come to office, only the immediate future will show.

**Germany.**—The desperate straits of the anti-Republican forces were revealed in the final nomination of Field Marshal von Hindenburg for their Presidential

*Monarchy or  
Republic?*

candidate in the elections that are to take place on April 26. Without any experience in civil office and too old to assume new responsibilities, the aged militarist leader long refused to lend his name to such a campaign. Urgent efforts to win him over were made, however, at the last moment by von Tirpitz, and it is believed in certain quarters that a letter from the ex-Kaiser really forced the decision. This makes the coming campaign a clean-cut battle between Monarchists and Republicans. Hindenburg has been the most unselfish and the least obtrusive of the old militarist group and so retains the respect of the German people which Ludendorff thoroughly lost. He even showed himself helpful under the new order when occasion demanded, yet he is for all that the very impersonation of the Monarchist idea. His nomination will stiffen the resistance of all the Republican parties. On the other hand his name carries a magic whose power is still great and the best efforts and closest cooperation of all the Republican elements will be required to defeat him. He was evidently the only person in Germany whom the Nationalists believed strong enough to offset the popularity of Dr. Marx, whose ability for the Presidency is moreover immeasurably greater than that of the aged and politically inexperienced Field Marshal. But behind von Hindenburg are the Nationalists, the German People's party, the Bavarian People's party, the Economic party, the Hanoverian party and the Peasants' Organization, who represent about 12,000,000 votes against the 14,000,000 Republican votes. Yet party lines can hardly be counted upon to hold firm in an issue like the present. On the Nationalist side Herr Stresemann is far from favorably disposed and strongly combated the nomination of von Hindenburg, but all the power of sentiment and emotionalism will be brought into play in his favor.

**Ireland.**—With the publication by the Free State Publicity Department of the report of the international experts on the scheme prepared by Siemens-Schuckert for

*Electrification of the Shannon* the electrification of the Shannon River, the Shannon Scheme, as it is called, has again become the subject of controversy and debate. The document compiled by the experts is both lengthy and highly technical; but it is admittedly complete and authoritative. Not only was the Siemens-Schuckert plan examined thoroughly, but an independent investigation was made of the entire electrification project and of the possibilities of electrical development along the Shannon River from Lough Allen to Limerick. The report covers the national, economical, topographical, hydrological and geological fundamentals of the scheme. In general, the experts have approved of the Siemens-Schuckert scheme. They have declared in favor of one comprehensive plan of electrification rather than the establishment of a number of lesser, independent plans which, later, may have to be combined. The total cost of the project is estimated at more than £7,000,000, spread over a minimum of three years. It is regarded as more likely that five years would be necessary to complete the work. According to current belief, the electrification project would bring about an industrial modernization of the Free State that is incalculable. The Executive Council of the Free State is apparently prepared to urge the scheme, but the project must be brought before the Dail and there is apparently strong objection to it both from the economic and the engineering viewpoints.

**Italy.**—Physical violence has again broken out between the Fascists and their enemies. The first of a new series of such incidents occurred in Rome when a large

*Fascists and Enemies Clash* group of Opposition Deputies and their sympathizers lead by Deputy Amendola of the Aventine Opposition, fought with a group of Fascists in the streets. At Trent there was a less important incident. The recrudescence of this hostility has been occasioned by the "suppression of the freedom of the press" against which the Opposition Parties have been protesting in many meetings in the larger cities. There has been trouble likewise between the Fascists and the Reds, especially in Faenza, Bari and Capua. Two Fascists were killed at Faenza and Fascist officials were kept busy preventing a general retaliation on the part of members of their party. At Capua another Fascist was killed and another wounded at Bari.

There has been a further evolution of Premier Mussolini's action, mentioned last week, with regard to the Army Reform Bill, by which the bill through his initiative was

*Mussolini Minister of War* indefinitely postponed and after which General di Giorgio, Minister of War and father of the bill resigned. The Premier himself has taken over the Ministry of War.

He promises that the army shall be brought up to its full efficiency and repeated his former admonitions with regard to the policy of the officers and the spirit of the whole institution. The officers are not to belong to the Freemasons or to any other secret society; they must remain on good terms with "other armed forces of the State," that is, with the Fascist militia. The Premier insisted furthermore on "a high sense of duty, iron discipline. . . and absolute devotion to King and country."

**Peru.**—In addition to President Coolidge's summary reply to the objections raised by the Peruvian Government against his settlement of the Tacna-Arica boundary dis-

*Reply of the President*

pute between Peru and Chile, the President on Thursday, April 9, delivered to the Peruvian Ambassador through Secretary Kellogg a detailed answer to each of the points objected by Peru. President Coolidge begins by recalling that according to the agreement between Chile and Peru the arbitrator's decision was to be "final and without appeal." This, he said, would properly dispense with any further pronouncements of his own on the question. But in deference to the Peruvian Government he has undertaken a formal reply to the memorial of the Peruvian Defense Commission.

The Peruvian Government endeavored to show that the President had mistranslated an important passage in the agreement of 1884 between Peru and Chile, which spoke of a plebiscite "at" the expiration of ten years, and not "after" ten years, as President Coolidge had assumed. But the President's reply to this was that he had used Peru's own translation. The President further reiterated his former statement that to send American troops to the disputed districts is beyond his province; he said he could not comply with the other conditions which the Peruvian Defense Commission brought forward as a condition of their acceptance of his decision; and stated that the plebiscitary commission appointed by himself, with General Pershing as one of the members, would have the authority to settle many of the Peruvian Government complaints. Other grievances brought forward, the President said, were occasioned by delays of the Peruvian Government itself in making the proper representations. President Coolidge concluded by reiterating the statement that according to the agreement between both countries and in conformity with the principles of international law, his decision in this whole matter is to be "final and without appeal."

**Portugal.**—An important development has occurred in Portugal with regard to the political organization of Catholics. A new Party, the *Centro Catolico* or Center

*New Catholic Party* Party, has been organized by the Bishops for the direction of the social and political activities of Catholics. In a document signed by all the Bishops and published in their

official organ, the Portuguese Episcopate has explained the scope and the aims of the new party. To understand the document a glance at the political situation is necessary. Ever since the revolution of 1912 the country has been divided between the Royalists and the Republicans. Most of the members of the Republican Government are Freemasons. Under the Royalist regime the well-being of the Church was seriously hampered by the appointment of the Bishops and parish priests, nominally by the Royal House, but really by the political party which happened to be in power.

Now the Bishops through the new party desire to influence the legislature for the good of the Church through their official organ, but especially through representation in the Houses of Parliament. They will endeavor to steer a course between the two extremes of the Royalists, who are mostly Catholics, and the Republicans, who are mostly Freemasons, thus escaping the inconveniences of both sides. The members of the *Centro Catholico* may not belong to any other political organization, or express publicly their private political convictions. The present representation of the *Centro* in Parliament is three; could this number be raised to ten or twelve, the Bishops think they would be able to accomplish some of their wholesome designs. Many of the Royalists are displeased because they consider the new party Republican.

**Russia.**—On April 8 Patriarch Tikhon, deposed head of the Russian Orthodox Church, died in a private hospital at Moscow. His body was laid in state at the

*Death of Patriarch Tikhon* Donskoy Monastery, in the outskirts of the city. He was seventy-two years of age and since his release from the

Soviet prison had been active combating the dissenting factions that had arisen and in particular the so called Living Church which was set up by the Bolshevik Government for the destruction of the former State Church. Through the authorities of the Living Church, which pledged itself to the atheistic Soviet Government, the Church Conclave of 1922 was called which forthwith excommunicated and "unfrocked" Patriarch Tikhon. But this decision was never accepted by the multitude of the Orthodox believers who still acknowledge him as their ecclesiastical head. Throngs crowded the church in which his remains were laid and over a hundred high church dignitaries participated in the Solemn High Mass of Requiem that took place on April 9. Once more was witnessed all the brilliancy that had marked the celebrations of the old State Church under the czarist regime. Thousands filed by to kiss the hand of the dead Patriarch, showing that religion is far from dead in Russia, although every attempt has been made to suppress it both by force and cunning. Participation in any religious ceremony is ground for expulsion from the Communist party. In the religious strife fomented by the Soviets the majority of the churches are said to have stood behind their Patriarch

Tikhon. It is difficult to say what effect the removal by death of this powerful personality may have at the present critical juncture of the Russian Orthodox Church.

**South Africa.**—The abandonment of the present imperial tariff preferences was the principal item in the budget presentation made by Minister of Finance Havenga

*Budget Cuts British Preferences* in the House of Assembly. The revised tariff, according to Mr. Havenga,

is intended to protect South African industries adequately, to admit duty free, or at the lowest possible rates, raw materials, and finally to adjust preferential tariff rates given unconditionally in favor of goods grown, produced or manufactured in the British Commonwealth of Nations. The budget statement outlines a readjustment of the British preferential tariff on a *quid pro quo* basis; under the new system British goods will enjoy a rebate of some £300,000, as compared with the present £860,000, and Dominion goods £50,000 instead of £90,000. Rebates are to be withdrawn entirely from articles on which Great Britain predominantly held the market and on which a proprietary name or trade-mark was the determining factor in the sale. A maximum and minimum rate for certain commodities is made in order that the Government may carry on negotiations with countries outside the British Commonwealth to obtain most favored nation terms for South African produce and manufactures. The reason given by Hr. Havenga for this action is that the Union requires additional markets for its rapidly expanding production. A system of suspended duties is also provided for certain industries still in a nascent state which do not warrant protective duties. When premature disclosures about the budget were made a few weeks ago, great resentment was caused not only in political circles in South Africa but throughout the Commonwealth. In Canada, proposals were made to adopt an analogous procedure towards South Africa. In Great Britain it was asserted that the South African announcement would necessitate a readjustment in the British budget. The English press complains that South Africa, in this matter, is embarking on a deliberate anti-British policy and is striking a covert blow at its imperial connections.

Next week Father Joseph Husslein will present an important study of "Gompers, Labor Chief"; Captain Elbridge Colby will tell the story of "The Protest of Peru"; David Goldstein, in an article called "Selling Birth Control," will tell how that immoral practise is preached in this country; and Eugene Weare will have an entertaining sketch called "Tommy Gene's Godfather."

# Evolution: Facts and Laws

## I

### The Tale of a Tooth

CONDÉ B. PALLENT

IT is a pity that Gilbert and Sullivan are not of this generation. Their jolly and tuneful satires could find plentiful material in this our day, to amuse and point a moral. I am not a scientist or a pseudo-scientist, the line between is sometimes rather shadowy, but I have some sense of humor, a prerogative of *homo sapiens*.

When I read the other day in the public prints that the American Museum of Natural History has sent an expedition to Nebraska in search of a tooth to match another tooth, the famous "million dollar" tooth, already in its possession, I confess to a titillation of the risibles. The story runs in this way:

A certain geologist, by name Harold J. Cook, found a tooth among the bones of extinct animals in an ancient flood-swept plain in Nebraska. Mr. Cook "suspected" the tooth to be anthropoid, that is, bearing a resemblance to human. It was only a suspicion on the part of Mr. Cook. Now science (using that term in the ambiguous sense which the American Museum of Natural History sometimes gives it) jumps at anything anthropoid, for the A. M. N. H. is keen on the missing link. It has a whole series of reconstructed missing links, in grim array under its sheltering roof, reconstructed according to its own ideas of what missing links hypothetically ought to be, although they never have been. And so the A. M. N. H., in its zeal for missing links, and its exceeding interest in the "million dollar" tooth, which is supposed to be anthropoid, goes on an eager search for another like tooth in the wilds of Nebraska, whither it has sent an expedition, at considerable expense, no doubt, for that delectable purpose.

We are told that a nervous workman dropped the "million dollar" tooth and broke it when he heard that valuation placed on it, though who placed that valuation on it or why that valuation was placed on it, we are not told. I wonder what valuation would be put on it by Wall Street, if it ever got into the purlieus of that iniquitous region! They are keen traders down there and sometimes unscrupulous, so I am told. I trust that the A. M. N. H. keeps this precious bit of anthropoid behind steel walls, triply locked and quadruply barred. This is an age of hold-ups and daring burglaries, and a "million dollar" tooth is a provocative bait for cupidinous desperadoes. At any rate, it is a "million dollar" tooth, and the A. M. N. H., anxious to secure another, has sent an

expedition into this ancient flood-swept plain of Nebraska to dig in likely spots for its twin.

There are hundreds of thousands of bones of extinct animals in this Nebraska plain, and the only tooth of the kind found there is this highly priced dental specimen, carefully and painfully reconstructed on approved scientific lines after the disastrous fall from the hands of the shaky workman, whose nervous system could not stand the shock of its tremendous valuation.

"In the whole history of anthropology," we are informed by a bulletin of the A. M. N. H., "no tooth has ever been subjected to such severe cross examination as this new world-famous tooth of *Hesperopithecus*." It was examined by a number of grave and learned specialists, dental and otherwise, radiographed with searching scrutiny and after profound deliberation "the conclusion was reached in 1922 that the tooth resembles the human type more closely than it does that of any other known anthropoid ape." This is ambiguous but safe: it *resembles* the human type; it is not said that it is a human tooth. It is a mere resemblance. Science must watch its step in this nebulous region of conjecture. It is like a human tooth, and also like an ape-tooth, more closely like the human than any other *known* anthropoid ape.

Suppose a distinctively real ape should turn up, either fossil or extant, who has the twin tooth of the "million dollar" tooth, what then? The latter would be a more badly shattered tooth than when it fell from the grasp of the nervously distraught workman. Or suppose a human, a distinctively human, say a cowboy, a not unknown specimen in Nebraska, should turn up with the twin tooth, what then? A. M. N. H. science can still save its face; it committed itself only to a *resemblance*. It is true it has the large hope that the tooth once belonged to a creature who was neither ape nor man but something in between, in short, the missing link.

Now I believe the cowboy hypothesis just as good as any. I can picture to myself a cowboy riding across the windy plain of Nebraska, once flood-swept, with a raging toothache. Mr. Cowboy in the acute desperation of his agony becomes his own dentist; he yanks out the offending tooth by any rough and ready means to hand. It mingles with the debris of the plain, mixes with the soil and in time with the hundreds of thousands of bones of extinct animals there. When one is building up hypotheses, why not build up an hypothesis worth the while, a really picturesque and romantic hypothesis? It is just as easy and as plausible.

Or, again, I can picture to myself a genuine ape wandering in some way or other into that Nebraska plain and

losing a tooth there, an honest ape-tooth, or perishing there and leaving all his bones behind him, of which only the "million dollar" tooth remains.

But it isn't a genuine ape-tooth, might be retorted, nor is it a genuine human tooth: therefore it is a tooth in between, the tooth of the missing link! But why so cocksure of that conclusion? A tooth that *resembles* isn't a tooth that *is*. Resemblance is not identity. Moreover, there are such things as abnormalities in nature, and why not teeth? I am not enough of a pseudo-scientist to say, but I have my suspicions. I have seen men who looked like monkeys, but I never examined their teeth, and I have seen monkeys that had some resemblance to men, but I have never dared to investigate their molars. This is of course only a hypothetical suggestion shot at random. But since we are dealing in hypotheses, one more can do no serious harm to the cause of the missing link.

I am frankly perplexed. The A. M. N. H. bulletin on the "million dollar" tooth, stating that the precious tooth is more like a human than an ape-tooth, informs us that "Dr. Smith Woodward of the British Museum stated that it (the 'million dollar' tooth) belonged to an extinct type of bear; also it has been asserted that it belonged to a South-American monkey-type." Here is B. M. in flat contradiction to A. M. N. H., and somebody else, a scientific somebody I presume, declaring just as flatly that it is a monkey-tooth. When doctors disagree so categorically what is a simple layman to do? More like a human than ape-tooth; no, a bear-tooth; no, again, a South American monkey-type. Take your choice; it's all "scientific." What show has the missing link in this pretty little quarrel? And I wonder what figure that "million dollar" valuation is going down to under this bearish movement? If B. M. is right, and it is depressingly bear, anthropoid stock should fall violently, and if somebody else holds firmly to his guns on the side of the South-American monkey, the market ought to strike bottom with a crash. Under these distressful conditions the "million dollar" tooth will have a more fatal fall than when it slipped from the nerveless hand of the flustered workman. It will no longer be reconstructible.

But now arises a very serious consideration, one which gives us pause, for it is one of the strangest phenomena of these strange times. It may be put in the way of a question: Why is it that twentieth-century men, or rather a certain coterie of the *homo sapiens* type, are so solemnly solicitous to establish a bestial ancestry? I do not see how it enhances human dignity to level mankind to monkeydom. Here is a psychology that has not yet been accounted for. Men are usually anxious to trace their descent from noble and illustrious forbears and not a few aspire to royal roots. Normal men would like to be able to say: "I am the son of a king"; but here are people who want to be able to say: "I am the son of a monkey." Normal man has always said: "I am the image of God," but here are men who seek to say: "I am the image of

a monkey." Psychoanalysis would, no doubt, suggest that it is perhaps an inferior complex rising from the slimy depths of the subconscious, but psychoanalysis has enough sins of its own to account for. It would be an easy way out, but it isn't true. I would venture to explain it as a descent into the murky depths not of the subconscious, which does not exist, but of an animalism, which is the residue left when man has surrendered the higher part of his nature and turned from that "true Light, which enlighteneth every man that cometh into the world." Even pagan man never lost the sense of human dignity, and had no desire to be one with the brute. It was left for modern man to seek this indignity. He digs in the earth to find his brother ape and gropes among skulls to discover the evidence of his own shame, and on the fanciful foundation of a little heap of chance bones, whose evidence is only the glamor of a wish and not the substance of a fact, he would drag humanity down to the level of the brute world.

To what niaiserie he can descend in this ignoble quest to prove himself an ape, witness in this tale of a tooth.

## II

### The Man-Ape

R. J. McWILLIAMS, S.J.

**A** NEW missing link has been found in South Africa. Another "proof" of man's evolution from beast-dom. Not an ape-man this time, but a man-ape. He has a magnificent name: *Australopithecus Africanus*—quite as sonorous as *Hesperopithecus Haroldcooki*. Not to be outdone by other missing links, he has the honor given him of constituting a new family: *Homosimiidae*. And moreover, in the opinion of Dr. Hrdlicka, *Australopithecus* is, as he should be, if a forerunner of man, probably of Tertiary age. Such is the remarkable news contained in the *Scientific Monthly* for March (p. 334-6). We may fully expect now the cover designs and reconstructions of the popular periodicals, suggestive of caves, clubs and hairy bodies.

The remains of the man-ape consist of an endocranial brain-cast and the face of the skull found imbedded in the limestone of an old cavern near Taungs, Kalahari, Bechuanaland. It is interesting to scrutinize the detailed data given on these remains. I present the data given in the *Scientific Monthly*, but stripped of innuendo:

Skull—Dolicocephalic (long, narrow and somewhat oblong in shape).

Face—Leptoprosopic (relatively long and narrow).

Brain—Slightly larger than that of an adult chimpanzee; the lunar fissure shows a position approaching the same feature in the human being; marked expansion of the back two-thirds of the cerebrum; absence of the pre-rolandic and post-rolandic flattening of the skull.

Eye orbits—Rounded.

Supraorbital ridges—Absent.

Nasal bones—Terminate above the line connecting the lower margins of the eye orbits.

Upper dental arch—Parabolic in shape.

Canine teeth—Small; space between these and front teeth, 3mm.

Lower jaw—No space in front of the canines. Resembles in its front portion the Heidelberg jaw. Lack of the simian shelf. Canines small and in line with the front teeth.

Foramen magnum—Placed well forward.

If the description given in the *Scientific Monthly* is complete and exact there does not seem to be a single feature in these remains that is not human. The size of the brain does not contradict this impression, because the remains are those of a juvenile, and hence the brain naturally would not be as large as that of an adult. One can with good reason venture the prediction that the final verdict of scientists on this skeletal find, will be that it is that of a human being. This prediction is made on the basis of the data given in the *Scientific Monthly*, which may be incomplete or inexact or as time goes on changed in some details. If there is any evidence of characteristic ape features, it is not given in the *Scientific*. There is only suggestion. So for the present there exist at least as good grounds for declaring *Australopithecus* not a human ape but fully human, as the author of the article in the *Scientific Monthly* has for the contrary.

Of course he and all evolutionists would like to find a skull about seventy-five per cent human and twenty-five per cent ape, and belonging to Tertiary times. It is part of their dream. Dr. Hrdlicka, of the Smithsonian, is cited as believing it "probable that the remains date from Tertiary times." That means they are not certainly of that age. Hence it is possible that they do not date to the Pliocene. Indeed since the subject was probably human, it is probable that he belonged to a period no earlier than the Pleistocene. But unless he is of Tertiary times he is no ancestor of man, in the evolutionary sense. And since it is not certain that he lived in Tertiary times, it is not certain that he is a forerunner of man.

Nay more. Even on the supposition of the evolutionists this skull antedates *Pithecanthropus*, the ape-man. So we can have no ancestral trees like the following:

Apes  
Common Ancestor  
Pithecanthropus-Australopithecus-Piltdown, etc.

*Pithecanthropus* ought to be out of the family for certain this time. Much less a human pedigree like this:

Apes  
Common Ancestor  
Australopithecus-Pithecanthropus-Piltdown, etc.

For *Pithecanthropus* is at best only a fifty-fifty man and ape, whereas *Australopithecus* is much more. "He was a creature who emerged just before the dawn of man." He is almost as dawn-like as the Dawn Man of Piltdown.

In view of past experiences the foregoing remarks ought to instil caution and reservation before coming to any ape conclusions about the remains of *Australopithecus*. People talked and wrote about *Pithecanthropus*, the Javan "ape-man," as if they knew all about him and his

age. They did the same of Piltdown man. Yet of the former all they had to go by for years was the dictum of Dubois and imperfect casts, that apparently will all have to be reconstructed. And the bungling of the Piltdown tooth and lower jaw has become a classic. Adverse opinions of weighty authorities on the age and character of these remains went unheeded by extremists who wished to convince people of the relationship between man and cousin ape. We can fully expect a great deal more propaganda on the evolution of man from lower animals, now that *Australopithecus* has been introduced. He is already said to be a missing link. But we have heard that before. It is remarkable that the bones that have hitherto been heralded as missing links have met one of two fates: they continued to be missing or they ceased to be links.

### III

## Out-Lawing Evolution

FRANCIS P. LEBUFFE, S.J.

MANY of us are frankly opposed to Evolution, at least to Evolution as it is actually being taught by its leading protagonists. As was said in a former article in AMERICA, October 27, 1923, much of the fire drawn by the evolutionists upon themselves is due to their frank materialism. For their own cause this is unfortunate, as evolutionism is not materialism and materialism is not evolutionism. The doctrines are mutually dissociable. In fact materialistic evolution is utterly impossible, as God must be brought into the scheme of the universe or there is no explanation of it at all. Many of us, however, are opposed on purely scientific grounds to the current dogmatic assertions that Evolution is a proved fact. This is adequately false. One may hold that Evolution is the most plausible theory yet advanced to explain the gradations of plant and animal life that have appeared and are apparent upon the earth, or again one may hold that these gradations are the result of distinct creational, or at least interventional acts of God. The gradations are there, admittedly; the processes back of the appearance of these graduated forms of life are under discussion.

However, as has been repeatedly said, one cannot either as a rational man, or as a Catholic, lump all living things without distinction and say of them: "They may have evolved," or "The Church has no stand at all on Evolution." Two imperative distinctions must be made immediately where man is concerned. The soul of man cannot and could not be evolved from an animal, for it is spiritual and comes fresh from the hand of God into each individual body. Hence all talk of "the mind in the making" is worthless, for man's mind with his soul comes from God. Again, the tribal evolution of man is adequately negated by the data of Revelation, which on God's own irrefutable authority tells us that the present human race began with one man and one woman, and links up this dogma with the dogmas of the fall, original

sin, Redemption and the founding of the Church. Thus it is certain with the certainty of Revelation that many male and female animals did not turn into many male and female human beings.

But because of this opposition, does it follow that the way to meet the adversary is to write more laws upon our crowded books and give our policemen and investigators more work to do? Some States seem to think so. On March 23, Governor Austin Peay of Tennessee signed an anti-Evolution bill which provides:

That it shall be unlawful for any teacher in any of the universities, normal and all other public schools of the State which are supported in whole or in part by the public school funds of the State to teach any theory that denies the story of the Divine creation of man as taught in the Bible, and to teach instead that man has descended from a lower order of animals.

Three years ago, the Kentucky Legislature defeated by one vote a measure like that just passed in Tennessee. In North Carolina a year ago, the Governor and Board of Education issued an edict that State-supported institutions should not teach the Darwinian theory, and a bill to that effect is before the Legislature. The Florida Legislature in 1923 passed a resolution against such teaching. Similar bills have been introduced in many States.

But is this the correct way to deal with the situation? It would certainly seem not. First of all, we have too much legislation in this country of ours and too much legislation which is unbearable to many law-abiding citizens. Again, we are not going to convert these evolutionists by any of these star-chamber methods. In fact, the more rope given to the evolutionists the quicker will be the hanging or a frank arrival at truth. Through their blatant assumptions and assertions many evolutionists have laid themselves open to serious attack and have been forced time and time again to shift their "absolutely certain" positions. Bottle them up and they will cry "Martyrdom!" Let them talk and the flimsiness of their proofs will be apparent. Tennessee and Kentucky and North Carolina have good reason for being concerned, for as a prominent Episcopalian said in an address at a Protestant Episcopal conference, "We have taught our young folk the animal ancestry of their bodies and they are logically leading animal lives." The "caveman" and all his kith and kin are now the patent excuse for all moral delinquencies. Man's soul has been outlawed and man himself is but a super-monkey.

We all indeed have reason to take thought, but not to get excited, at the decadence of religion and morals among many of our young folk at large today. But it is not to be cured by writing another law upon the books. Very many men and women are sincerely convinced that high up (or maybe low down?) on their ancestral tree *Australopithecus Africanus* or *Hesperopithecus Haroldcooki* of one-tooth fame or the Talgai skull of the black boy murdered in 1848 and still on exhibition as a "missing-link" of prehistoric age at the American Museum of Natural

History, are hanging there prehensilely by tails or toes now evanescent. Well, there is a skeleton in every family closet and one cannot dispute tastes! But this taste will not be cured by washing of the tongue legalistically.

Let the evolutionists continue to talk. The thyroid gland was once pontifically declared a vestigial organ; now it is so important an endocrine that verily the whole man may be "re-adjusted" from mal-adjustment unto proper environmental adjustment, to talk in Social Service language, if only he be fed with some thyroidal extract. Aforetimes, we were "scientifically" rated as so many stages removed from the ape by the internal capacity of our skulls, and now Dr. Arthur S. Woodward tells us that quantity has nothing to do with distance from our monkey-cousins but that only quality of brain-matter counts; and Sir Arthur Keith is quite sure that man's brain is decreasing and that we are actually and physiologically losing our wits!

The Java-man or *Pithecanthropus Erectus* is always swinging somewhere in the branches of the tree and we are told that we are quite out of touch with modern scientific thought unless we accept this "skullpan-twoteeth-thighbone" relic as the remains of a long-lost ancestor midway between monkey and man. Yet despite these creational fiascs of the evolutionists, we find the very latest book on the subject, Sollas, "Ancient Hunters" (3rd edition revised, p. 49), making this damaging admission:

Some regard *Pithecanthropus* as an ape with certain human characteristics; others as a man with evident simian characteristics; others again, and in particular Dr. Dubois himself, regard it as a connecting link, standing midway between man and the higher apes. The suggestion has been made that the remains are those of a microcephalic idiot, or again a monster begotten of human and simian parents.

And so the merry war goes on while our non-scientists declare that evolution is a scientific fact.

How can we control the situation and prevent these doctrines being taught to our boys and girls? Can our Protestant brethren control it? They cannot if they are logical. The very bed-rock of Protestantism is the right of private judgment and the most un-Protestant thing to do is to write into any statute-book "Thou shalt not think thus or thus in matters of religion." Within any Church, a law might be passed of excommunication from that branch of Protestantism if the communal "private judgment" of that branch found Evolution in disfavor, but no Protestant lawmaker could consistently propose or vote for a law that would stifle the private judgment of a fellowman, lest he interfere with the workings of the Holy Ghost. The fruit of the tree is a bitter one but "the fathers have eaten a sour grape and the teeth of the children shall be set on edge."

For Catholics the answer is simple: "Send your boys and girls to those heavens of truth where God's Revelation is still taught, where the Fall of our first parents and subsequent original sin in all of us are held as facts,

where the Ten Commandments are explained and enforced as God's own law and not the social enforcement of age-long tribal customs found useful to the human race so far, but rapidly lapsing into 'innocuous desuetude' because our more enlightened civilization has learned to sneer at the thunders and lightnings of Sinai. Send them to schools where they will be fed on 'the corn of the elect and wine that bringeth forth virgins' and taught to look not at monkeys and half-monkeys and pre-men and sub-men, but upon our Lord and His Blessed Mother, His Angels and the galaxy of those stalwart men and women, their ancestors in the Church, the hosts of God's victorious saints. Send them where there is the 'Communion of Saints' and not the degrading cousinhood with quadrupeds."

## The Poets of Easter Week

A. J. REILLY

For blows on the fort of evil  
That never shows a breach,  
For terrible life-long races  
To a goal no foot can reach,  
For reckless leaps into darkness  
With hands outstretched to a star,  
There is jubilation in Heaven  
Where the great dead poets are.

**T**HUS sang the noble-hearted Kilmer, thinking of the great dead poets of Ireland's glorious Easter who reached out with yearning hearts to a shining goal, not for themselves but for their countrymen, the goal of freedom. The world knows how these men died for that noble cause but how did they sing of it? The beauty of their songs reflects the beauty of their lives and the nobility of their deaths. Not only Pearse, MacDonagh, and Plunkett but the "sixteen dead men" of Easter Week were all poets at heart and all writers of verse but these three are writers of poetry of rare beauty. Of Pearse's work, what may be termed a hostile critic, the London *Times*, said:

The literature left by Pearse is not the literature of a coward or a mean man. It speaks him one of those rare people who live dedicated lives and are so aflame with spiritual passion and the glory of the vision that they care nothing what happens to their bodies or their names.

Such was Patrick H. Pearse, first President of the provisional Government of the Irish Republic proclaimed in 1916. Born in Dublin on November 10, 1879, he lived his life in the historic old city and by his life wrote a new chapter of history for the city, for Ireland, and for the world. His father was an Englishman and a sculptor. His mother was and is the spirit incarnate of the Gael and her children inherited her passionate love of Ireland and freedom. Patrick was for several years the editor of the official organ of the Gaelic League and an ardent advocate of the ancient language. He also had definite ideas on education which eventually led him to found St. Enda's College for boys and a little later St. Ita's,

conducted on the same principles, for girls. Had Patrick Pearse done nothing else but make this unique experiment in bilingual education his name would deserve to be handed down to posterity.

While occupied with the practical details of founding and conducting a school on experimental lines, he found time to contribute to various literary and political journals, to write miracle-plays and pageants in Gaelic to be acted by the pupils and staff of St. Enda's and to take active part in the work of the newly formed Volunteers and the language movement. His great passion seemed to be the revivification of the Gaelic language, in which practically all his literary work was written. That passionate love of Gaelic Ireland breathes through every line he wrote and the development of that passion from the young enthusiasm for his native land, through the soul-searing agony over the deterioration of the Gael and the dying-out of Gaelic ideals, to the calm conviction that "one man can free a people as one Man redeemed the world" can be traced in his literary works. "Songs of Sleep and Sorrow," originally written in Gaelic and later translated by their author into English, are simple, and direct, and the rhythm is exactly attuned to their sentiment. "The Lullaby of a Woman of the Mountain" has all the quaint cataloguish charm characteristic of the ancient bardic poetry:

House, be still, and ye little grey mice,  
Lie close tonight in your hidden lairs.  
Moths on the window, fold your wings,  
Little black chafers, silence your humming.  
Plover and curlew, fly not over my house,

In "A Woman of the Mountain Keens Her Son" we find quite a different mood but the same note of sympathetic understanding for the sorrows of mothers, a frequent note with Pearse, who might be describing himself when he wrote in "The Rebel," "My heart has been heavy with the grief of mothers." But Pearse, while never humorous, is often joyous as in "The Rann of the Little Playmate." Iosa, it may be remarked, is the Gaelic for Jesus.

Young Iosa plays with me every day,  
(With an oro and an iaro)  
Tig and Pokeen and Hide-in-the-Hay,  
(With an oro and an iaro)  
We race in the rivers with otters gray,  
We climb the tall trees where red squirrels play,  
We watch the wee ladybird fly far away.  
(With an oro and an iaro and an umbo ero!)

The stark simplicity of "I Am Ireland" has the beauty of a leafless tree standing out in the gleaming whiteness of a snow covered field.

I am Ireland:  
I am older than the Old Woman of Beare.  
Great my glory:  
I that bore Cuchulainn the valiant.  
Great my shame:  
My own children that sold their mother.  
I am Ireland:  
I am lonelier than the Old Woman of Beare.

Pearse has none of the patriotism of the old *Nation* group of poets but to me "The Fool" and "The Rebel" are without equal in the realm of patriotic poems. They are too long to quote in full but the challenge to tyranny in "The Rebel" holds the exultant passion of the majestic bards of old:

And I say to my people's masters: Beware,  
Beware of the thing that is coming, beware of the risen people,  
Who shall take what ye would not give.  
Did ye think to conquer the people,  
Or that Law is stronger than life and than men's desire to be free?  
We will try it out with you, ye that have harried and held,  
Ye that have bullied and bribed, tyrants, hypocrites, liars!

There is a calmer but no less exultant note in "The Fool":

And so I speak.  
Yea, ere my hot youth pass, I speak to my people and say:  
Ye shall be foolish as I; ye shall scatter, not save;  
Ye shall venture your all, lest ye lose what is more than all;  
Ye shall call for a miracle, taking Christ at His word.  
And for this I will answer, O people answer both here and  
hereafter,  
O people that I have loved shall we not answer together?

In the poetry of Thomas MacDonagh there is even less of what might be termed militant patriotism and far more of mysticism. There is also an occasional flash of humor. MacDonagh was born in Cloughjordan, Tipperary, in 1878, and like Pearse was part English; in MacDonagh's case, however, his mother was English and his father an Irish schoolmaster. That profession likewise called MacDonagh. He taught languages in St. Kieran's College, Kilkenny, and St. Coleman's, Fermoy. When Pearse opened St. Enda's, MacDonagh joined him and became second master or assistant. In 1909, having received his Master's degree he was appointed lecturer in English at the National University. His first book of poems was published in 1901; his first play, "When Dawn Is Come," in 1907. In 1914 together with Joseph Plunkett and Edwin Martyn he started the Irish Theater. MacDonagh was first and foremost a scholar with the tastes and traits of a scholar. He was considered by many of his contemporaries as the most brilliant Gaelic scholar of the age. His poetry reveals the mystic thinker more than the patriot. His mystical poems are all too long to quote in full and the only way to escape the temptation is not to quote at all. From "Songs of Myself," the following is taken:

Life is a boon—and death, as spirit and flesh are twain:  
The body is spoil of death, the spirit lives on death free;  
The body dies and its wound dies and the mortal pain;  
The wounded spirit lives, wounded immortally.

And from the same volume "In An Island" this gem:

'Mid an isle I stand,  
Under its only tree:  
The ocean around—  
Around life eternity;  
'Mid my life I stand,  
Under the boughs of thee.

There is a laugh under the gravity of "Dublin Tram-cars" from which the following is quoted:

Calvin and Chaucer I saw today  
Come into the Terenure Car:  
Certain I am that it was they,  
Though someone may know them here and say  
What different men they are,  
I know their pictures—and there they sat  
And passing the Catholic church at Rathgar  
Calvin took off his hat  
And blessed himself, and Chaucer at that  
Chuckled and looked away.

His translations have a beauty and facility of phrase befitting a teacher of literature and a linguist; an appreciation of the spirit of the old poetry coming directly from the heart of a patriot. He characterizes "Eamonn An Chnuic" and "Druimfhionn Donn Dilis" as without parallel in any language. His own musical translation of the first stanza of the latter follows:

O Druimfhionn Donn Dilis!  
O Silk of the Kine!  
Where goest thou for sleeping?  
—In the woods with my gilly  
Always I must keep,  
And 'tis that now that leaves me  
Forsaken to weep.

In "Wishes for My Son," born in 1912, MacDonagh expresses, among others, a wish, showing the trend of his thought, that

God to you may give the sight  
And the clear undoubting strength  
Wars to knit for single right,  
Freedom's war to knit at length,  
And to win, through wrath and strife,  
To the sequel of my life.

In his letter to his beloved wife from Kilmainham Jail, a few hours before he died, he refers to this wish in these words, "It is a great and glorious thing to die for Ireland . . . When my son, Donagh, was born I thought that to him, and not to me, would this be given. God has been kinder to me than I hoped."

The MacDonagh tragedy was one of the most heart-rending of the terrible tragedies of Easter Week. No message was sent to his wife to whom he was devoted and he was allowed neither to communicate with her nor with his two little children whom he adored: Donagh, but four years old, and Barbara, a baby girl just a year old. His widow learned of the execution from the headlines of the Dublin evening newspapers. Just a year later the children were left orphans through the accidental drowning of their mother. They were taken to the home of their uncle, MacDonagh's brother, Joseph, who died in Mountjoy prison, December, 1922, after having been incarcerated many months, leaving the children doubly orphaned. And yet, with the vision of the uncertain future before his eyes during those last hours when even the consolation of a glimpse of his loved ones was denied him, there was no uncertainty in the bearing of the poet-patriot, of whom an officer who had seen the executions

said: "They all died well but MacDonagh died like a prince." And no better epitaph can be written for Thomas MacDonagh than the words his own pen had traced years before, "Of a Poet Patriot":

His songs were a little phrase  
Of eternal song,  
Drowned in the harping of lays  
More loud and long.  
His deed was a single word,  
Called out alone  
In a night when no echo stirred  
To laughter or to moan.  
But his songs new souls shall thrill,  
The loud harps dumb,  
And his deeds the echoes fill  
When dawn is come.

A pathetically slim little volume of exquisite verse bears mute testimony to the shortness and the beauty of a young life full of promise cut down before it could come into full flower. Joseph Plunkett was but twenty-four years old when he gave his life for the freedom of his country. He came of the same saintly, patriotic family as the Blessed Oliver Plunkett. His father, Count Plunkett, was for some time Curator of the National Museum in Dublin and was the first candidate elected upon a separation platform after 1916. His brother has spent the greater part of his time since 1916 in prison for his principles. The name of Joseph Plunkett is inseparably intertwined with that of Thomas MacDonagh and Patrick Pearse. Plunkett had attended St. Enda's and had been associated with MacDonagh in the Irish Theater. His bride was the sister of MacDonagh's wife, bride and widow in the same hour. For in the dimness of the prison cell by the flickering light of a candle held by a prison guard, Father Albert, patriot-priest of the Rising, who died a few weeks ago in California, united in marriage Joseph Plunkett and Grace Gifford. For wedding-bells she heard the sound of the shots that cut down that brave young life and left her a widowed bride.

Joseph Mary Plunkett was filled with the mysticism characteristic of the ancient Gaels and with the fiery patriotism of Sarsfield or Tone. He was a firm believer in physical force and though in frail health took an active part in the drilling of the Volunteers, their meetings, the Howth gun-running, doing work a strong man might envy. He had traveled in many lands, was an accomplished linguist, a student of literature and arts of many countries besides his own. He was a musician, artist and inventor. There is a hint of Pearse in "1867":

All our best ye have branded,  
When the people were choosing them;  
When 'twas Death they demanded,  
Ye laughed. Ye were losing them.  
But the blood that ye spilt in the night  
Crieth loudly to God,  
And their name hath the strength and the might  
Of a sword for the sod.

"The Stars Sang in God's Garden" and "I See His Blood Upon the Rose" are in an entirely different mood. The latter has a certain majesty and simplicity, too.

I see His blood upon the rose  
And in the stars the glory of His eyes,  
His Body gleams amid eternal snows,  
His tears fall from the skies.  
I see His face in every flower;  
The thunder and the singing of the birds  
Are but His voice—and carven by His power  
Rocks are His written words.  
All pathways by His feet are worn,  
His strong heart stirs the ever-beating sea,  
His crown of thorns is twined with every thorn,  
His cross is every tree.

The poetry of these bards reveals the purity of their lives, lives dedicated to their high ideal of Faith and Freedom—and for that ideal they died. And, quoting the London *Times*, "to the seeker after literature, the purified and exalted expression of spiritual life, it matters not a jot whether the poet be politically right or wrong." In these volumes are to be found literature, the spiritual expression of men whose characters and works revealed great strength and exquisite tenderness; genius and simplicity. They had literally followed the Master's injunction to become as little children. Their living and their dying will be the inspiration of the ages.

## College Athletics Under Fire Again

HAROLD HALL

**A**T least once in every school year some one is sure to raise his voice out of meeting and denounce collegiate athletics. It happened rather late this year, but it came sure enough. A professor out in Purdue condemned them all, bag and baggage, bat and glove, coaches and players and alumni and rooters. Dr. Pritchett, of the Carnegie Foundation, a mighty potent force, voiced a more measured and reasoned agreement. A student at Northwestern wrote a widely-quoted editorial, and to use a student phrase, "spilled the beans." The ballyhoo is on again, and before it dies down, some hard words will be spoken, some hypocritical defenses will be made, but what is likely to come of it all?

Now there is one individual in every college who probably knows more about the subject than any other, be he student, alumnus, player or "outsider." That individual usually has the title of "Faculty Director of Athletics." He has a unique position. He rules the athletic roost on the campus, and he has a seat with the Faculty. Presumably he has two supreme interests in life: he wants to have winning teams and he wants to keep up the standard of scholarship in his college. It has come to this, that these two interests, to the minds of every nine out of ten, are mutually conflicting. You cannot have both, runs the disillusioned conclusion, or at least not in the same individuals. These will be either students or ath-

letes; but not both. What does the Faculty Director think of it? It occurred to me to ask one of them, on the theory that if he could be got to speak frankly, he would have some very interesting things to reveal. Accordingly I sought out one in his office.

An office like every other business office: card-catalogues, desks, secretaries, typewriters, and easy chairs. One of these latter had embraced me comfortably, when I launched the inevitable question at the grave presiding figure.

"Well, they're after you again, I see. You're a crowd of professionals, of poor sports, and of everything but nice, fine college fellows. Aren't you ever going to reform?"

He sighed wearily and looked fairly doleful.

"If they'd only let us alone! We'd be all right if they'd only let us alone. The newspapers—"

It was evidently a case for more tact than my opening sentences betrayed.

"Of course," I interrupted him, "but the newspapers only print what people say. And if people *will* criticize—"

"You misunderstand me . . . Let me begin at the beginning. I don't blame the papers for printing the criticisms, or the critics for criticizing. When I say I want the papers to let us alone, I mean this. I mean if they'd only stop all this talk about championships, of winning teams, of 'all-Americans,' and look on the whole thing as sport, and nothing but sport, why, then, our job here in the colleges would be a great deal easier than it is. It's the newspapers which are to blame for all our troubles, not the colleges, or the coaches, or the boys."

"Why, don't you want any publicity?"

"Of course we want publicity," he grinned, "we can't do without it, of course. More's the pity. But the minute we turn out a team that looks toward the end of the season as if it were going to be a *champion*" (he said this word with unutterably scornful emphasis), "the ballyhoo begins. What happens? The boys read the papers, of course. Some of them have even been known to save the clippings. And the temperature of the whole college goes right up to boiling point. The alumni get excited. The strain creeps right into the team. Right there the trouble starts, and from that trouble all the other trouble comes. From that point it becomes a disgrace to lose a single game. And if we do lose, the gloom around here gets dense. Why, the gloom couldn't be any denser, not nearly so dense, if the most popular professor or student were to drop dead. The alumni get sore, or if they don't get sore, they scurry around to find players for us to avert the disaster next year. And if we do become champions, then we become a 'drawing-card.' God save the mark! Invitations pour in on us to meet the champions of another little puddle, in a 'neutral' town, and we will divide the net proceeds fifty-fifty. Publicity! We do want publicity, but the right kind of publicity, not the publicity of a lot of professionals, but of a crowd of

college men who love the game (we're amateurs, you know), and don't feel it a disgrace to lose, if they haven't disgraced themselves playing. I tell you the newspapers are to blame for a large part of all this, and the alumni for most of the rest."

The poor alumni! After all, they are only doing it out of rightful pride, even if their ideas of college sportsmanship have become dimmed with the thinning of their hair. But it was not yet clear to me how this championship idea is the root-source of the things that are menacing college athletics.

"I will tell you," he went on. "It has a bad effect on the public, because it blinds it to the real purpose why we have athletics. It has a bad effect on the students, because it gives them a feverish unhealthy interest that sport should not have. It has a bad effect on the alumni, because it leads them to do things I have to be awake every minute to head off. It has a bad effect on the coaches, because they know if they don't make good, that is, turn out a championship team, mind you, not merely a good team—that they will have the pack howling for their skins. There's a terrible temptation right there. It has a bad effect on the Faculty, because if a professor flunks a necessary athlete, he's sent to Coventry by the students, and sometimes, alas, by his colleagues. Why, do you know that it has got right down into the high schools and even the grammar-schools? I have boy after boy come here unprepared to enter college, because he has been told by a coach to pick the easy courses in high school, so he won't be left off the team. I'm told that in the colleges that have the elective system, that same system has an effect old C. W. Eliot never intended it to have. It supplies snap courses for the athletes!"

"Then you don't object to the professional coach?"

"No. Nor to the right kind of proselytizing. Before this championship business, worked up in the newspapers, got hold of people's minds, we never had any trouble about proselytizing. The purpose of a boy in coming to college was to get an education, and if he was a poor boy, and a good player besides, he got a scholarship because of his playing. Now they want to come here with the sole purpose of playing; education does not enter into it at all. You see the whole emphasis has been changed. And the poor muddled high school boy becomes the center of a herd of charging agents, making 'offers,' competing against each other. That's a terrible thing, but it all comes of this mad scramble for mythical championships. Do away with that, and all the other things, commercialism, disguised professionalism, undue proselytizing, will fall of themselves, and we'll get all college athletics back where they ought to be. And as for the coaches, the coach will be what the college is. If the college is a professionalized college, the coach will be what he is expected to be. If it is a place I hold this college to be, a place for education, with athletics as a mere means to develop college spirit, sound bodies and a sense

of real sportsmanship, the coach will surely be all right.

"You tell the world this: Let the colleges alone, and we'll be all right. I don't mean for them to stop criticizing us, I mean for them to let us alone in another way. Let them play us up all they want but let them play us up in the proper way, as college teams, and not as 'potential champions.'"

"Do you think they will let you alone?"

He shook his head sadly, and sighed once more.

"I'm afraid they won't."

### COMMUNICATIONS

*The editors are not responsible for opinions expressed in this department.*

#### Are Criminals Insane?

To the Editor of AMERICA:

Since last December, in three or four of our popular monthly magazines, we have been "fed up" on articles concerning crime, criminals, criminal responsibility and penal treatment. One or two of these articles were good and sensible, but the others were a conglomeration of brilliant bunk. The worst offenders, in the past, were Professor Barnes of Smith College and Lawyer Darrow of Chicago.

Now along come Chief Justice Harry Olson of the Municipal Court of Chicago and Neil McCullough Clark, who release several and sundry drastic opinions on crime in the current issue of the *Forum*. Justice Olson is an old offender. Back in 1922, before the Eugenics Research Association, he delivered an address on "Crime and Heredity." The address was somewhat startling. He flopped right back into the atavistic arms of Lombroso, and even courted the good graces of dear old Doctor Charles Goring. The credulous judge insisted that crime is the outcome of heredity and that, *à la Goring*, "Mental deficiency lies equally at the bottom of all crime, the type of crime depending upon the nature and extent of the defect."

In the current issue of the *Forum*, the Justice out-Olsons Olson. He maintains that there is a "criminal type." This is quite shocking, for we thought that that heresy had been buried years ago with Lombroso with fitting obsequies. Now it seems that we were mistaken. Justice Olson proves there is a "criminal type" and that "mental deficiency" (insanity), is behind all crime in this outlandish way. After drawing a few illogical conclusions concerning some poor wretches hanged, he points to the fact that of 2,681 persons examined in the Municipal Court Laboratory, the individuals being brought in from the Boys' Court, the Morals Court, the Domestic Relations Court and outside criminal branches, there were 1,448 *dementia praecox* cases." What a sad percentage this is, and yet what does it prove? We shall see.

The Judge illogically leaps far beyond his premises when he thereupon dogmatically speaks of "all crimes," and insists, or seems to insist, that *mental defect* is behind all crimes. In the first place, not all criminals in Chicago are sent to the Laboratory for examination and observation. Only "suspected" cases are sent by the judges, and they are so instructed. Therefore, Judge Olson really should have said in the *Forum*: "Of 2,681 criminals suspected of insanity, only 1448 were discovered to be suffering from a form of insanity termed *dementia praecox*."

Secondly, supposing that the majority of *convicted criminals* of Chicago are insane, how can any conclusion be drawn about the other criminals of Chicago who have not been caught and convicted? Further, how can any conclusion be drawn about any criminals, caught or uncaught, in any other part of the world? The Judge, then, unwarrantedly speaks of "all crimes" and of a "criminal type." He should say simply this: "Many of the criminals I came in contact with are crazy."

As a matter of fact, the majority of criminals, caught and uncaught, are just as mentally sound and just as sane as the good judge is himself. Personal contact with thousands of prisoners, in various parts of the United States, has convinced me of this. I know, too, that the very first people who would resent any aspersions on their mentality are the prisoners and convicts themselves.

Dr. Herman Adler, State criminologist of Illinois, gave army tests to 1,850 inmates of the State Prison of Illinois and found no significant differences in mentality between the inmates of the prison and the men in the draft army. The psychologist for the New Jersey State institutions reported in 1919 that, judged by the army tests given to 839 inmates of the State Prison, compared with the results from the draft army in New Jersey, there was little difference between prisoners and non-prisoners.

Dr. E. H. Sutherland summarizes his survey of the question thus: "There is very little in this survey (of criminal mentality) that shows a distinct type of people who commit crime . . . There seems to be little difference between criminals and non-criminals with reference to mentality or rationality."

New York.

JOSEPH J. AYD, S.J.

#### The Fenwick Club

To the Editor of AMERICA:

Catholics who are capable of thinking, also Jews and Protestants who are properly balanced, will approve your editorial "Catholics, Jews, and the 'Y'" in your issue of March 21. However, a paragraph or two might with profit have been added to the article, in reference to the failure to provide for Catholic young men that which has been created for Protestant young men in the "Y." The answer that it cannot be done, or that there are certain insurmountable obstacles, so often heard in defense of Catholic failure to meet the social welfare need of young men and women, is inadequate for the simple reason that it can and has been done. The Fenwick Club of Cincinnati, which has just completed a week's celebration of its tenth anniversary, is quite as successful as any "Y" branch in this country. It offers its patrons as many advantages. Neither is it a "small-fry" institution, for it has a property value of nearly \$2,000,000, and accommodates 250 young men and 100 boys, and is always filled. The Fenwick Club is not an accident, a miracle or a rich man's hobby, but a monument to the founder and director, Mgr. C. E. Baden, and to the loyal support of the late lamented Archbishop Henry Moeller.

Cincinnati.

THEO. A. THOMA.

#### Serbs and Croats

To the Editor of AMERICA:

In the issue of February 21 of your valuable paper appeared, in the Chronicle column, under head, "A Violent Election Campaign," in part the following:

There is a question not merely of social divisions, but also of the persecuting tendency of the Greek Orthodox over the Catholics, who have been included in this infant republic, which like Czechoslovakia, is a child of the World War.

A great deal of misleading information is published, from time to time, on both sides of the ocean, about Serbs-Croat (Jugoslav) racial divisions, but the fact remains that Serbs and Croats are homogeneous people, with one and the same language. Their racial differences are artificial, due entirely to their long subjection to varied foreign governments.

As to the persecuting tendency of the Greek-Orthodox over the Catholics, suffice it to say, that within the last few months, the Catholic archdiocese of Beograd and the diocese of Skoplje were created. Both Beograd and Skoplje are purely peopled by the adherents of the Greek-Orthodox Faith.

Last and not least, Jugoslavia is not a republic, but a kingdom, and that is the crux of all the restlessness in that country, which is growing greater day by day, since the King became Pasich's partisan.

Portland, Ore.

A. KOSOVAC.

# AMERICA

## A - CATHOLIC - REVIEW - OF - THE - WEEK

SATURDAY, APRIL 18, 1925

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### St. Paul's Heretics

**A**DOWNRIGHT man was St. Paul who spoke without fear or favor when the interests of his Master were at stake. He could be tenderly affectionate, but he could also be harder and more unyielding than steel. As to the teaching of Jesus Christ and its supreme importance to every human soul, he had no doubt. No one could depart from that doctrine without danger of eternal perdition, and that was the end of the matter. He had no sympathy whatever with certain individuals who taught various doctrines appealing to the fickle ear of the multitude. The doctrines he promptly denounced as soul-destroying and their teachers as men to be avoided. "The man that is a heretic avoid."

It is evident, then, that St. Paul did not agree with all that was said about his Master. Some things were true. Others were false. What was false was not to be tolerated merely on the plea that it might somehow lead to a knowledge of the truth. It is also evident that this man whose heart, as St. John Chrysostom said, was the heart of Christ, was totally out of sympathy with the doctrine that by paths of their own choosing men go quite as readily to God as by paths chosen for them by Jesus Christ. It is quite impossible to imagine St. Paul inviting one of the popular heretics of his day to discourse to his flock. He had not so learned from the Lord whom he had seen on the road to Damascus. Like all Catholics, he had what has well been called "a sense of heresy." He did not agree that it made no difference what a man believed provided his life was correct. When the Lord said that unless a man believe he shall be damned, St. Paul took this to mean belief in all that the Lord had commanded, and had committed to the Church to which He had promised the abiding presence of the Spirit of truth. "One Lord, one Faith, one baptism." With this but with nothing less was he content.

What heresy always lacks is a sense of heresy, which, indeed, is the reason why it is heresy. The recent invitation extended by Bishop Manning to representatives of other sects to preach in his cathedral is an example in point. Two heresies do not make a truth, nor is the truth to be discovered by summoning a variety of heretics to discourse on the points in which one heresy resembles every other heresy. The truth was delivered by Jesus Christ nineteen centuries ago, and entrusted to the Church commissioned to teach all men. He who runs may read it, but not in the discourses of "false apostles . . . transforming themselves into the Apostles of Christ."

### Echoes from Oregon

**W**HEN some weeks ago the editor of the *New York Times* wrote "There is a school strike in Alsace because religion—or a particular religion—is not taught in the schools maintained by the Government," he fell into an error at which even M. Herriot himself would have smiled. The strike took place not as the *Times* insinuates, because the teaching of the Catholic religion was excluded from the schools, but because the Government proposed to initiate a system in which *no* religion could be taught. The purpose back of the scheme was recognized and resisted by Jews and Protestants as well as by Catholics. They knew M. Herriot and the forces which control him, and they were well aware the new schools would differ little from the Bolshevik schools for the inculcation of atheism. Their protest followed.

But in commenting on the Oregon school law, the editor was on surer ground: "While the State may not prescribe the religious education of children, it must make possible the free exercise of religion which 'implies teaching as well as worship'." This principle was recognized by the American press generally in its comment on the Oregon case, and is an indication that this form of attack upon the right of the parent to choose a school for his child can no longer hope to meet with success. It was also generally recognized that the promoters of this type of legislation have never been known as zealots for education, but, with few exceptions, have won such distinction as they possess solely by their hostility to the Catholic Church.

The private schools have undergone a searching examination by most unfriendly hands and have come forth from the ordeal unscathed. Not even in the official argument published by the State of Oregon could their opponents allege that they were in any manner inferior to the schools maintained by the State. What is true of the Catholic and other private schools in Oregon is substantially true of similar institutions in all the States. In these times when to give our children at least the elements of a religious training is the greatest need of the day, it is a suicidal policy even to hamper the work of the only schools in the country which can and do teach the children to become good citizens by making them good Christians.

### Morally Bankrupt Children

**E**VERYBODY complains about the weather, as Mark Twain remarked, but nobody does anything to correct it. For nearly a decade, educators, judges, social workers, clergymen of all denominations, and the police have been asserting, first, that only a minority of our young people, and a rather small minority at that, receive any instruction whatsoever in religion, and next, that we must forthwith discover some means of turning this minority into a majority. Thus, in a report issued on April 6, Police Commissioner Enright of New York particularly stressed "the tendency of youth to crime. Our quarterly report of cases of juvenile delinquency shows a total of 2,832 cases as against 1,737 cases in the same period last year":

This is an increase of sixty per cent, a truly threatening increase. Arrests in this class also rose. The correction of this condition lies in the home, the school and the church; not with the police. We are manufacturing the criminals of the future in our uncontrolled and morally and religiously bankrupt youthful gangs.

The picture is not overdrawn. In some sections of the country, the number of cases in the juvenile courts seems to be decreasing, but crime, as distinguished from misdemeanors, has been steadily increasing during the last five years. Where truancy, petty thefts, and small offenses against property once constituted the problems of these courts, the officials are now forced to deal with robbery, intoxication, arson, and even with murder. To persist in asserting that serious disorder is not increasing among mere boys and girls is to shut our eyes to the unhappy facts. "Morally and religiously bankrupt youthful gangs," such as Commissioner Enright finds in New York, are not confined to New York, and are not produced by conditions peculiar to New York. They are inevitable in any community in which the religious and moral training of the child is neglected.

The attempts in many American cities to permit the children to leave the public schools for one or two hours weekly to be taught religion, are chiefly valuable as a recognition of a most serious need. How much real good can be accomplished by the plan is doubtful. Certainly, it can never be an acceptable substitute for the school in which religion is not a mere appendage, but the very soul. Why can not we Americans recognize that there is nothing sacrosanct in the system for which Horace Mann, under the influence of French and German State-worshippers, is chiefly responsible? Its practical result is that most of our children are deprived of all training in religion, and that out of every ten Americans only four have any affiliation, even nominal, with any religious organization. The very essence of the once-a-week plan of religious instruction is that the religion must be rigidly barred from all schools maintained by the State. Upon what principle of Americanism or of common sense can that position be successfully maintained? Until we are

willing to face this question without prejudice, we shall perchance continue to deplore the moral bankruptcy of our young people without doing anything to prevent it.

### The Foreign Correspondent

**T**HE foreign correspondence to our American newspapers is a puzzling subject and will repay study. To one who reads carefully the day's dispatches and then compares their news with the foreign papers themselves when they arrive two weeks later, the wonder grows. Take the recent "school strike" in Alsace. The Bishops called on Catholic parents to keep their children from school three days as a protest against the introduction of an Oregon school law into their schools, where religion had always been respected by the German Government. The movement was reported in decreasing degrees of accuracy. The call to the "strike" was news: "if a man bites a dog . . ." It was reported. The reasons given for it were not so clear. An ordinary uninformed American reader would doubtless be somewhat muddled about what it all meant. Finally the success of the strike was consistently minimized: the correspondents variously estimated the absentees at from 30 per cent in the cities to 70 per cent in the villages and towns. But now the French papers are at hand, and we find that even in cities like Colmar more than 80 per cent stayed away from the schools. Ordinarily, however, the complaint is not so much with positive misstatements, as with suppression of the whole truth. Thus Herriot had free fling in our press to put his case, and the other side was hardly heard.

The question arises: why is this? And where do our French correspondents go to find the news which they cable? One gets an inkling in noting the consistent use of the word "clerical" to describe politicians who have never worn a cassock in their life, and who are merely those who sympathize with Catholics and their struggle for ordinary human rights. Now the word "clerical" is not a true description of any European politician; there is not a single "clerical" party in Europe. The word "clerical" is merely a campaign word, and an offensive one at that, used by enemies of Catholics, who seek to convey by it that those particular parties so designated are controlled by the priests. It is the common designation in "anti-clerical" papers, that is, anti-Catholic papers, in Germany, Italy, Spain and France. Is not the deduction justified that those who use it so consistently in dispatches to America, get their news from the papers of only one side to the dispute? The suspicion deepens when one remembers the magnificent periods of the attacks of Herriot on the Holy See and on Catholics, and the jejune and trivial answers of his Catholic opponents. The whole thing is at least an indication of the company kept by our foreign correspondents, and the unconscious sympathies they necessarily express in their dispatches. Mussolini's complaints to the correspondents in Italy were not so very far-fetched after all.

## Bulk and Brains at College

**O**UR American colleges are in a perennial state of unrest, it would seem, on the place of athletics in college life. When in his recent report as president of the Carnegie Foundation, Dr. Pritchett deplored what in his judgment was the domination of all other college interests by athletics, he was not allowed to deplore uncontradicted. Yet not a few shrinking college deans, and here and there even a professional coach, admitted that Dr. Pritchett was not weeping without good cause.

The question is not new. In fact it is so ancient that the layman may marvel why the learned dons who supervise our institutions of higher learning have never been able to find a satisfactory answer. Is it the chief purpose of our colleges to supply baseball teams and football elevens with a name, playing grounds, and a schedule? In his "Freedom and the College" published last year, Dr. Meiklejohn thought he could name a few colleges of this kind. They are the institutions where the visitor finds a huge stadium and second-rate laboratories, a spacious gymnasium and a cramped library, with a faculty that is overworked and underpaid and a flock of coaches who drive their own cars. Closer investigation will disclose brawny youths whose academic purposes are at best dubious, and a crowd of alleged students who consider books a mistake and learning a delusion.

We have made much progress within the last few years, but there is no great reason for self-congratulation. The college which refuses to admit the "tramp athlete" and insists that members of the various teams have academic as well as athletic duties, has only learned an elementary lesson in common honesty. Another step forward will be taken when the faculties have found an effective method of informing the alumni that while it may be wholly legitimate to corner the market in pitchers, fullbacks and shortstops, Alma Mater has deeper needs which are not met by asking her to allot special privileges to ambitious youths whose chief claim for consideration is fleetness of foot, sharpness of eye, thews or bulk. What Alma Mater really yearns for is a group of alumni who understand that libraries and laboratories are as necessary to her welfare as football teams and lordly coaches.

Perhaps it is somewhat ideal to ask that the man who writes a poem be regarded with the same enthusiasm as the perspiring youth who wins the game by knocking a home run in the ninth. Perhaps even the ancient Greeks relished the games more keenly than Pindar's account of them in sounding verse. But if we have not yet solved the problem of college athletics, it is encouraging to reflect that having abolished the worst abuses, we realize how much yet remains to be done. Here as in all else, the first step is the conviction that reform is needed.

## Literature

## Thomas D'Arcy McGee

**A**MONG the centenary commemorations of the present year is that of the birth, on April 13, 1825, at Carlingford, County Louth, Ireland, of Thomas D'Arcy McGee, poet, historian, orator, journalist, politician, one of the most remarkable of that brilliant group of intellectuals who led the Young Ireland Party of the Forties. O'Connell's Repeal agitation had petered out. With the waning of his influence came the organization of young men of culture and talent dominated by a romantic and sentimental nationalism of Hellenic or Gallic type, under the leadership of Thomas Osborne Davis and Charles Gavan Duffy, the editor of the national literary organ, the *Dublin Nation*. Of these McGee, though youngest in years was foremost in ability. "McGee," says Duffy, "in wide sweep of imagination, in the persistency and variety of his labor, in everything but quality—where Davis was unapproachable — closely resembled the master."—"Young Ireland").

Most of the prominent Young Irelanders belonged to well-to-do families with all the advantages that social standing accorded them. Duffy, again, in his "Four Years of Irish History," tells what a contrast this presented to the Benjamin of the party:

All these young men had been reared in prosperous homes, and trained in public schools, but Thomas D'Arcy McGee, a recruit more gifted in some respects than any of them, had enjoyed neither of these advantages. At the period when the bases of character are laid, the early death of his mother, and his father's second marriage, sent him an emigrant to the United States in pursuit not so much of fortune as of food and shelter. Education and discipline are the chief moulders of character, but the watchful guidance and wise counsel which form part of the daily discipline of a happy home were altogether unknown to him. In forming his opinions and principles he had literally no guide but books. . . . At an early age he undertook the care of his younger sisters and bore the burden cheerfully through long years; such a responsibility softens the heart, but to how many stratagems does it reconcile men that they make ends meet? Poverty teaches self-reliance but it does not always teach self-respect or steadfastness; and whatever defects marked McGee's character in after life we must refer in part to the painful struggles in which his youth was passed.

McGee's father was a petty excise official. His mother's father was a United Irishman in '98 and she fed his youthful imagination with the romance and tragedy of "the rising." In 1842 McGee landed in Boston penniless and took a job as a clerk in the *Pilot* office. He became a contributor also to its columns and so effectively did he write that soon Patrick Donahoe, its founder and owner, made him its editor, in which position he remained for

nearly three years. Then an article on periodical famines in Ireland so attracted the attention of the editor of the Dublin *Freeman's Journal* that he invited McGee to return to Ireland and join the staff of that paper. This he did and was sent to London as its special correspondent. A disagreement over policy with the *Freeman* brought this connection to an end and Duffy took him at once for the *Nation's* London representative and as a political writer in which capacity he was one of the most energetic and popular of the Young Irelanders until the Government's arrest of the leaders in the summer of 1848 ended the hopes of the nationalists. McGee was in Scotland when the blow fell. Thence he escaped, disguised as a priest, to the United States, landing at Philadelphia, October 10, 1848. Passing on to New York he immediately started a paper which he called the *Nation*. It attained at once a popular success. McGee was also in great request as a lecturer, but he got into trouble with Archbishop Hughes by publishing fierce diatribes against the Bishops and priests of Ireland, blaming them for the disastrous failure of the '48 movement. The Archbishop replied in a series of letters to the New York *Freeman's Journal*, in January, 1849. He also charged the *Nation* with being infidel in tone, and urged that "every diocese, every parish, every Catholic door" should be closed against it.

It lost caste speedily. McGee stopped its publication in June, 1850, and moved it to Boston where he began another paper which he called the *American Celt*. At first its character was tuned in a radical, revolutionary and ultra republican strain being specially vindictive in regard to Brownson's *Review* and his former refuge the *Boston Pilot*, then edited by Father Roddan, but in 1852 he experienced a change and after expressing contrition and making promise of amendment to Bishop Fitzpatrick he was given a quasi approbation. In August of that year he printed "A Letter to a Friend" (Thomas Francis Meagher) in which he warned him that Catholics must be guided by an exact and infallible standard, the Bishops and Doctors of the Church.

This I discovered, he went on to say, in a way which I trust in God you will never have to travel, of controversy and bitterness and sorrow for lost time and wasted opportunity. Had we studied principles in Ireland as devoutly as we did nationality, I might not now be laboring double tide to recover a confidence which my own fault forfeited.

Boston did not warm to him, so he moved the *Celt* to Buffalo and after a brief stay there brought it back to New York, "without my invitation or consent," wrote Archbishop Hughes, on August 29, 1856, and then his Grace added:

He has not revived the objectionable principles on which I had to oppose him as the editor of the *Nation*. I regret however that on other questions his writings are often mischievous.—(Hassard's "Life").

The clash again came in the summer of 1856. Brownson delivered the address to the graduating class at St.

John's College, Fordham and the general tenor of it was that if the Catholic Faith could be presented to the American people through mediums and under auspices more congenial to their feelings and habits the progress of the Church here would be far greater than it had been. The Archbishop, in closing the Commencement exercises, availed himself of this to speak in what Brownson and his friends thought a hostile and ironical vein of the "new school"—the "party of progress and adaptation in the Catholic Church," and McGee jumped at the chance to make a new drive at his old adversary the Archbishop. He was advocating also an emigration scheme the Archbishop did not favor. In the *Celt* of September 27, 1856, he said:

In New York as in San Francisco, Ireland . . . has here and on the Pacific the discredit of swarming the great cities with a horde of hardy, vulgar ruffians unmatched in any former state of society . . . Surely, surely, some one has a terrible account to give of our neglected first and second generation in the English and American cities.

The Archbishop's answer came in the December number of the *Metropolitan* magazine to which he contributed his famous "Reflections and Suggestions in regard to what is called the Catholic Press in the United States," and in which the "new school" was specially castigated. Alluding to its promoters in a letter to a friend in Rome intended to be seen at the Propaganda he said:

They imagined themselves an auxiliary corps to aid the Bishops and clergy in propagating Catholic doctrine among the Protestants of the United States whom they professed to know by heart. Their general idea for the accomplishment of this, was a combination of lay elements to aid indirectly the work of the ministry—(Hassard's "Life").

McGee found his second stay in New York no more welcome than his previous one hence in the *Celt* for May 16, 1857, he printed "The Editor's Closing Address" and sold the paper to D. & J. Sadlier, then a rising firm of publishers. They changed its name to the *Tablet* and in its pages Mrs. M. A. Sadlier published her many stories and translations and Brownson, Dr. Henry James Anderson, Father Hecker, and Lawrence Kehoe were among the contributors.

After this McGee located in Montreal where he began another paper, the *New Era*, which, though not very successful, enabled him to get into Canadian politics. He was elected to the Legislative Assembly. There his eloquence and administrative capacity soon made him president of the Council. The idea of uniting the provinces of British North America had in him an early advocate and it was largely due to his oratory that the Dominion of Canada, a federation of these provinces, was popularized in the maritime sections. He was elected to the Dominion parliament and chosen Minister of Agriculture and Emigration. Let Duffy, who knew him so well, speak again:

As the minister of a free State he developed unexpected powers and was universally recognized as a gifted and original statesman . . . No man ever had distinguished services more grudgingly admitted. He had gifts which placed him on a level with the

best of his associates, and for years he applied them exclusively to the service of Ireland. As a poet he was not second to Davis; as an orator he possessed powers rarer and higher than Meagher's—persuasion, imagination, humor and spontaneity. There is only one act in his life for which I offer no defense. He came back to Ireland and pampered the pride of her enemies by repudiating his early career—"Four Years of Irish History".

It was the time of the Fenian movement and McGee's bitter denunciations of it were as strongly resented by its sympathizers. One of them killed him on April 7, 1864, at Ottawa, a crime that was at once universally execrated and consigned its perpetrator to the scaffold.

McGee's published works were: "Historical Sketches of O'Connell and His Friends," Boston, 1845; "Irish Writers of the Seventeenth Century," Dublin, 1846; "Memoir of the Life and Conquests of Art McMurrugh, King of Leinster," Dublin, 1847; "Memoir of C. G. Duffy," Dublin, 1849; "A History of the Irish Settlers in North America," Boston, 1851; "Irish Letters," New York, 1852; "History of the Attempts to Establish the Protestant Reformation in Ireland," Boston, 1853; "Catholic History of North America," 1854; "Life of Edward Maginn, Coadjutor Bishop of Derry," New York, 1857; "Canadian Ballads and Occasional Pieces," Montreal, 1858; "A Popular History of Ireland," New York, 1862; "The Crown and the Federation," Montreal, 1864; "Notes on Federal Governments Past and Present," Montreal, 1865; "Speeches and Addresses, Chiefly on the Subject of the British American Union," London, 1865; "Two Speeches on the Union of the Provinces," Quebec, 1865; "Poems," New York, 1869.

He was a most prolific and versatile writer. His prose is clear, pure, virile and easy in style; his poetry picturesque, full of passion, tenderness and melody. His speeches were fervid and vigorous outbursts of eloquence, the coinage, like his prose, of a mind stored with knowledge collected under great disadvantages, hence inexact and ill-digested.

THOMAS F. MEEHAN.

#### THANKSGIVING

I cannot give  
Aught to Thee save what is already Thine:  
The breath and spirit's flame by which I live,  
These, Father, are not mine—  
Not even gratitude, till Thou dost bless  
My heart and waken it to love and thankfulness.  
  
And yet Thy heart,  
That longs to hear me, "Abba Father!" cry,  
Contrives with infinitely generous art—  
Such is Thy courtesy!—  
To take with sweeter thanks than I can show.  
As though it were a gift, the unmeasured debt I owe.  
  
And when I bring,  
Oft grudgingly, some trifle of the whole,  
'Tis not Thy treasury I enrich, my King,  
But my impoverished soul,  
Which, giving, takes again Thyself as dower,  
And hides its gift where neither moth nor rust devour.

THEODORE MAYNARD.

#### REVIEWS

**Ten Years After.** A Reminder. By SIR PHILIP GIBBS. New York: George H. Doran Co. \$2.50.

There is sincerity of purpose and a brilliance of execution in this survey of world-conditions during the past ten eventful years. While it covers much ground it neglects few important details. Its significance is evident from the subtitle "A Reminder"; its value arises from the fact that it is the honest criticism of international conditions by one who has investigated them thoroughly and has evaluated them according to an objective standard. This does not imply, however, that Sir Philip's assertions and conclusions are either agreeable or acceptable to a great number of people in the United States. He writes as an English observer, even though a frank one. In a rapid survey he sketches the beginning and progress of the World War, its causes, its main events and reactions in the major nations. Under the caption, "The Uncertain Peace" he enumerates briefly the evils that have sprung from the war and traces them directly to the Treaty of Versailles. In this review of post-war events he makes incisive comment on all matters of importance, the League of Nations, which he favors much, the occupation of the Ruhr, the Dawes Report, the Washington Conference and the menace of Russia. In the two concluding portions of the book he treats of "The Present Perils" and "The Hope Ahead." Sir Philip is convinced that people everywhere are looking to solutions of international difficulties that do not hinge on force. He sees three great obstacles to world peace: selfish trade rivalry, racial hatreds and intolerance. Minimizing these, the possibilities of war are minimized. That the principles of Christ are the greatest factor in establishing world peace, is Sir Philip's conclusion. But this has been the teaching of the Catholic Church for twenty centuries.

T. T.

**The Lost Dominion.** The Story of England's Abdication in India. By AL. CARTHILL. New York: G. P. Putnam's Sons.

This scholarly study of England's Indian policy is by a government servant in India, who for this reason writes under a pseudonym. The traditional British viewpoint is defended throughout. "This great empire had been won," the author asserts, "by means for which there was no need to blush." With bitter irony he inveighs against the "Little Englanders," whom he deems responsible for the downfall of British rule: "The only example of the abandonment of a valuable possession on moral grounds." To the quickening of the national spirit by the drastic repressive measures of General Dyer and his associates in the Punjab revolt of 1919, to the successful boycott of British cloth which ruined the Lancashire trade and the introduction into Indian homes of the "charka" or spinning-wheel, to the loss of revenue through the picketing of liquor shops, no importance is attributed, nor is mention made of these factors in weakening England's hold on the country. The book, a cry of chagrin and despair, will undoubtedly hearten the Indian patriots to continue their obstructive tactics in the legislature and their agitation among the people till the "abdication" of England actually takes place. That it has been already effected has not yet come to our notice through the press dispatches. Rather, the insistence of India's British representatives at the recent opium conference on retaining the revenue from the Government opium monopoly would seem to imply no intention of giving up India very soon. In the last chapter, the author reverts to his disclaimer in the introduction either of any intention to criticize the conduct of the government or of a desire to advocate any particular policy. Strangely enough, he concludes with a lengthy citation from "an eminent British mugwump" of what is a scathing arraignment of British rule in India. The reasons therein given for the "abdication" of England will perhaps have a stronger appeal to the average reader than those favored by the author.

H. J. P.

**The Poor King's Daughter.** By ALINE KILMER. New York: George H. Doran Co. \$1.25.

All too rarely one feels, as he finishes a book, that it is too brief. Such is the only defect in Mrs. Kilmer's third volume of verse. These poems, and it is said confidently, are easily the most distinguished collection published this spring. Each single poem is a sculptured bit; it is hewn from living emotion, it is shaped by true imagination and polished by perfect expression. Each poem, without exception, gives pleasure by its utter naturalness, its lucid simplicity and sincerity. Mrs. Kilmer writes in varied moods. At times she is melancholy and self-abasing as in "Release":

All that I had of wings,  
And they were not large or bright,  
I broke against the harshness of your grieving  
Night after night.

Again, she seeks peace and forgetfulness, as in "Refuge":

Your sweet incurious eyes  
Would widen in sharp surprise  
If you knew how, under my breath,  
I pray: "Let me sleep to death!  
O God, let me never go home!"

Nevertheless, she can still be as understanding of children as she was in her earlier volumes. In "Why" she seeks a cause for the petty lawlessness of the little ones, in "For the Birthday of a Middle-Aged Child" she laments

I'm sorry you are wise,  
I'm sorry you are taller;  
I liked you better foolish,  
And I liked you better smaller.

And she can be playfully indignant as in "Thus to Revisit" when she begins

That arrogant fool, the moon, is loose on the world again,  
But what do I care for her touch or her vacuous face?

and ends

By the time she has walked across the sky to stare through my western windows  
Sleep will have sealed my eyes against her, my tears will be dried in my hair.

All of Mrs. Kilmer's verse is warm and soothing, and exquisitely restrained.

F. X. T.

**The Churches of Rome.** By ROGER THYNNE. New York: E. P. Dutton and Co. \$5.00.

Pilgrims to Rome during this year of Jubilee will doubtless spend much of their time visiting the numerous magnificent temples that are at once the glory and the pride of the Eternal City. Here may be seen and studied at first hand the art of the centuries and countless monuments and tombs of the greatest personages in the history of the Church and the State. The intelligent appreciation of all this glory needs a guide. A work of art needs to be studied in its historical setting; but some may feel that this aspect has been unduly stressed in this book to the exclusion of a more extended appreciation of art values. This is the more to be regretted when so much space is given to reprinting tales of doubtful authenticity about the Popes and other great personages. For example, we are not prepared to believe that two days after his election, Leo XIII "left the Vatican, crossed the Tiber incognito and returned to his former house, the Palazzo Falconieri, to collect his private papers" even if "it is said." There is much more in this vein that will detract from the value of the book in the eyes of the devout pilgrim. But allowance made for the non-Catholic spirit of the work, it will

be immensely valuable to those who have not had time or opportunity to prepare by careful study for the first entrance into this world of art. Should another edition be forthcoming during the lifetime of the present distinguished head of the Archdiocese of Boston, the inaccuracy which refers to his Eminence as "the late Cardinal O'Connell" should be corrected.

F. R. D.

#### BOOKS AND AUTHORS

**The "Month."**—The outstanding contribution in the *Month* for April is Father Herbert Thurston's estimate of the recently published work of Mgr. de Roo on Pope Alexander VI. Father Thurston takes the view that de Roo's work cannot be accepted as representative of sound historical methods. The "Topics of the Month" are of special value in their sane comments on current questions of international import.

**French Literature.**—The papers read at the *Semaines Sociales de France*, which last year held its sixteenth reunion at Rennes, have been published in a single volume entitled *Le Problème de la Terre* (Paris: Gabalda. 12.50 francs).—A series of volumes containing the complete works of Louis Veuillot are being published at Paris by P. Lethielleux. The third and fourth volumes have appeared bearing the titles *Rome et Lorette*, and *Les Français en Algérie*, respectively. They both contain other essays of interest.—The gifted Dominican orator of *Notre Dame de Paris*, M.-A. Janvier, has been publishing in book form his sermons delivered in the Cathedral during the Lent of each year. Those for 1924 are given in a volume entitled *Exposition de la Morale Catholique: La Perfection dans la Vie Chrétienne* (Paris: Lethielleux. 10 francs).—From the same publishers comes *Formation Chrétienne de l'Ame* (6 francs), by P. Boumard. The book develops the divine life of the soul nurtured through the gifts of sanctifying grace.—Likewise from Lethielleux comes *Les Divertissements Permis et les Divertissements Défendus*, by F.-A. Vuillermet, O. P. The book treats of art, the theater, reading, motion pictures, games, etc.—A study of Roman theology at the middle of the third century is entitled *Novatien* (Paris: Beauchesne), by A.d'Alès the eminent professor of the Catholic Institute of Paris.

**Catholic Varia.**—The late Father P. J. Chandlery, S.J., published for the first time in 1919 his "Mary's Praise on Every Tongue." The Manresa Press now issues for five shillings a reprint of this pious work by a pious priest. The book is not a series of meditations or reflections on our Lady's life and virtues, but is a collection of materials which shows the devotion to the Blessed Virgin as it has existed throughout the ages in every country.—The works of St. John of the Cross are important classics in the literature of mystical theology. "Thoughts of St. John of the Cross for Every Day" (Benziger. 80c), has been compiled from the writings of the saint by Kathleen Mary Balfe. It is to help lovers of Jesus Christ to become acquainted with the profundity and attractiveness of St. John's works that the present little calendar has been compiled. There is, however, some danger of misunderstanding a detached text in a subject so delicate as mysticism.—In an entertaining booklet entitled "A Short Visit to the Homeland of Jesus and Mary" (Herder. 75c), H. Morden Bennett gives an account of an English pilgrimage to the Holy Land. Mr. Bennett belonged to the party that accompanied Cardinal Bourne and other English bishops down through France, to Egypt, up through Palestine and back to England by way of Athens and Rome. This brief account is well done, the author being a man of taste and judgment.

**Feeding the Spirit.**—Ushaw College, in the north of England, is rich in its history and traditions of over a century. From this sanctum has come "The Young Apostle" (Benziger, \$1.65), by the Rev. William Godfrey, D.D. Written for those students of the college who are aspiring to the priesthood, the work contains spiritual conferences which successfully meet the purpose of elevating the ideals and fostering the spiritual life of these young men. Every chapter is solid and sensible; those on prayer are especially commendable for the wider view they offer of the soul of prayer as a union of the heart with God. This union, the author explains, may be obtained, and in the beginning often has to be obtained, through the laborious mechanism of meditation; but later it may be achieved by a swift and simple impulse of the soul. To all young men ambitioning a solid spiritual life this book is recommended.—The Brothers of the Sacred Heart have published a "Spiritual Guide for Religious" (Metuchen, N. J. \$1.50). This book covers in a summary but concrete manner the whole field of asceticism. None of the duties of the religious life are omitted and the directions given for their proper and perfect performance are numerous and minute. Perhaps in this regard things are a bit overdrawn. The end and aim of the spiritual life is union with God which each soul must accomplish according to its own spiritual and moral make-up, so that what, in detail, will do for one will not suit another. If the scaffolding of the spiritual life becomes too cumbrous or complicated in the multiplication of devotional practises, the edifice itself may become obscured and its essentials missed. Nevertheless, this book will be a help to beginners provided they enjoy enlightened direction. It is rich in scriptural quotations.

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**Works in Latin.**—The professors of the Alberoni College in Piacenza, Italy, have revived their quarterly periodical *Divus Thomas: Commentarium de Philosophia et Theologia*. The May number of 1924 containing articles of special interest, has appeared in a second edition. The January number for the current year has an article on Einstein and St. Thomas. The articles are in Latin and other languages.—Fathers A. Vermeersch and J. Creusen have published the second volume of *Epitome Juris Canonici cum Commentariis* (Romae: Dessain). The authors have had in mind both school work and private use. The terseness of the text makes it especially useful for ready reference.—A substantial volume on the canonical and moral aspects of matrimony, *De Matrimonio et Causis Matrimonialibus*, (Romae: Marietti) has been written by P. Nicolaus Farrugia, of the Order of St. Augustine. The doctrinal expositions are kept well in touch with the text of the Canon Law.—Father Joseph Latini has written for the use of the Pontifical Seminary at Rome a work entitled: *Juris Criminalis Philosophici Summa Lineamenta* (Romae: Marietti). After three chapters which deal with some general aspects of criminal law, the work contains two main sections: *De delicto* and *De poena*.—*Praelectiones Bibliae ad Usum Scholarum*, Vol I., (Romae: Marietti), by R. P. Hadrianus Simon, C. SS. R., is a large volume offering minute commentaries on the four Gospels.—A treatise on the Christian liturgy is entitled *De Elementis Liturgiae Christianae* (Ratisbon: Pustet), by Stanislaus Stephen. It treats of the liturgy in its broadest conception, having even a chapter on the pre-Christian liturgy.—The various titles of the Blessed Virgin as contained in her litany together with other scriptural appellations are explained in *Biblia Mariana seu Commentarium Biblico-Patristicum* (Roma: Marietti. 25 lire), by P. Sebastian Uccello.—By the same author and from the same publishers is *Enchiridion Sacerdotale* (7 lire) containing eucharistic prayers and matter for eucharistic sermons.—*De Sacrificio Missae* (Roma: Marietti), by Joannes Bona is a little prayerbook in Latin for hearing Mass.

**Fiction.**—Somewhat more reserved and more sensitive to the essential values of life than most heroines of the newer generation is Nancy Hawthorne in "Soundings" (Little, Brown. \$2.00), by A. Hamilton Gibbs. Through a quiet, country life, through an experience with the young set, and through her success in an artist's career, she keeps firm the ideals of monogamy and child-bearing. Bob Whittaker is not a cad, but just self-abasing; and Nancy's father is an understanding man that ever remains young. The novel, though emotional as well as dramatic, observes a fine restraint. As an interpretation of the present adolescents, it offers encouragement to the view that they are not much more deplorable than their elders.

Only a patient reader, one with a long memory, will comfortably finish "The Matriarch" (Knopf. \$2.50), by G. B. Stern. It is a triumph of literary skill in the handling of innumerable characters. The Rakonitz family, through 130 years, had spread over the face of Europe. The English branch was most fruitful, as a glance at the family chart will show. Over this colorful tribe, Anastasia rules as a capricious and strong-willed despot; at the end, she yields the scepter to a young matriarch, Toni, who tempers power with benevolence. Though there are as many characters in this book as in a dozen current novels, each one of them is drawn with sharp outlines.

Like the two novels already mentioned, "The Ship of Souls" (Appleton. \$2.00), by Emerson Hough, is a portrayal of character contrast rather than of action, though the latter quality is not absent. To the frozen North goes Barnes, daring and truculent, who has left an unfaithful wife and luxury. He meets a white girl untainted by civilization. Thither comes his wife's lover as an official of the Royal Mounted. A tragic conversation by radio-telephone results in Barnes' freedom and happiness. While this is a stirring novel of adventure it is also a study in psychology.

A Catholic orphanage in China during a cholera epidemic is the scene of the better part of W. Somerset Maugham's artistic novel, "The Painted Veil" (Doran. \$2.00). Kitty is somewhat more vicious than her name implies. She is married to a silent, self-conscious bacteriologist, but carries on an intrigue with an expansive official of the Colonial Service. Disillusioned, she accompanies her husband to the plague district and there learns sacrifice and love, but too late. The opening pages and a few other passages are startling in their moral shock. Mr. Maugham ranks high among the craftsmen of the novel.

In "Faith of Our Fathers" (Harper. \$2.00), Dorothy Walworth Carman has written a splendid novel on the ambitions of two idealistic and cultured Methodist ministers. In this narrative of the Bloom family, its migrations, its struggles and joys, there is a charming blend of humor and pathos. The author presents authentic facts and shows keen insight in regard to the ministerial life; her satire is sharp. The book is well above the average of the seasonal fiction.

Not every reader of "Barbara's Marriage and the Bishop" (Macmillan. \$2.00), by Esther W. Neill, will give ready assent to the doctrine that is the core of the story. That heredity causes the lapses of Barbara's husband is not clearly proven. The efforts to make out a case keep the novel from being even diverting. Barbara, however, the lovable Bishop and his gifted sister tend to make the book agreeable.

Typical of the political success-story is Wadsworth Camp's "The Barbarian" (Doubleday, Page. \$2.00). A young man struggles through college, then through local politics into Congress. A clandestine marriage has its effects on his subsequent career. The narrative consists of a record of social contacts and political alignments; it closes in happiness. That the book is typical of a class does not detract from its power or effectiveness.

## Education

### What Is Retardation?

AGE-GRADE and year-in-school are the fundamental bases upon which acceleration and its converse, retardation, are reckoned. Retardation has a varied connotation. On an age-grade basis the retardation of a child is determined by comparing his chronological age with his grade status. Normally a child starts to school some time between five years six months and six years six months. Normally he completes the eight grades or eight common-school divisions between thirteen years six months and fourteen years six months. The curriculum for the eight grades has been measured out and parcelled up in eight very unequal bundles each containing subject matter chosen supposedly with two thoughts in mind, the stage of development of the child and the relative importance of the matter. As the child appropriates the contents of each bundle of knowledge, one says that he has attained minimum essentials for that grade and one proceeds to advance him a grade or a step. So generally true is this that one expects to find only children under seven in the first grade and children under ten in the fourth grade. If one finds a child of eight or nine in the first grade or a child of eleven or twelve in the fourth grade, he terms the child retarded.

The fact, retardation, is easily discoverable; the causes are very often latent. In any class-room of forty with any grade below the seventh there are at least four children, or ten per cent of the total enrollment, who are retarded. This is true of course of only such class-rooms as have not taken pains to eliminate backward children in one or other of the various ways known to educators. The first question that arises in the mind of the teacher, the parent, the educator, is why is this child retarded? The second is can this retardation be compensated for, partially at least, in this specific case? If compensation be possible, are all reasonable means made use of to make this possibility a reality?

Before attempting to answer the first question let us say that the causes of retardation are many: slight educational opportunity; mental dullness of varying degrees; marked deficiency; language difficulties due to foreign birth or environment or both; lack of motivation; physical disability; poor teaching; maladjustment to the home, the school, or the self. One of the most easily discoverable causes is slight educational opportunity. This may be traced to a variety of contributing causes among the more numerous of which are frequent changes of schools and systems owing to parents moving about. This cause may be an effective retardation factor even when children have to transfer only from one section of a city to

another, or from one town to another in the same diocese. It appears that perhaps our parish schools are great offenders in this matter. Children move from one section of the city to another and find that in St. Ann's School fourth-grade children are studying fractions; in St. Jude's School fourth-grade children are still clutched in the fangs of that senseless monster, long division with twelve figure dividend and six figure divisor! The responsibility here may lie in the text which is different in these schools but it is more apt to be traceable to different community, principal, or teacher emphasis. The child enters the new school. He is at a disadvantage owing to the fact that he has new social contacts to make; he is in reality a bashful stranger no matter what bold front he may try to assume. The principal is kind and accepts his transfer *de facto* but he is handicapped, and he knows it. He lives in an atmosphere of discouragement. The outcome is most apt to be failure.

Economic pressure is of course a very large factor in conditioning retardation. This may be extreme enough to overcome the natural impetus to study of even the unusually gifted child. Here some of my readers may be tempted to challenge this statement and cite Abraham Lincoln's case. But you know and we all know that we are living not only in a different century but in what is in reality a different age. Besides, how few of Lincoln's boyhood friends figure!

Sickness in either the other members of the family or in the child himself is another cause of retardation. Surveys have been made to discover the relation of retardation to each of these causes; to find out the relation of retardation to marked economic pressure, to death of one or the other parents, etc. The gross finding will be presented in another paper.

A second cause of retardation is mental dullness. In a survey of the Duluth Catholic Schools it was found that in each school there were children not only dull or mentally retarded but definitely subnormal. The number of these varied from ten in one school to thirty-one in a very large school. These children were not all low grade imbeciles. They were for the most part rather high grade morons, but they were children who would never be able to complete the eight grades unless a differentiated curriculum be provided. May we here divulge a professional secret? There are two ways of completing the grades. One way is to pass in a manner satisfactory to the teacher and the principal, perhaps to the superintendent also, some sort of examination on the subject matter prescribed in the course of study. The drawbacks in this somewhat subjective system have been discussed by Doctor O'Brien in recent numbers of AMERICA. The other way is to pass to the next grade all the pupils who survive, that is who return to the school in the fall. Of course the dull ones are made to repeat a grade

once in a while but in the end they become too big for the seats in the lower grades and they must be passed up. As a matter of fact a child may go through eight grades and be given the certificate of graduation at sixteen or seventeen and he may not know how to perform the arithmetical processes which the curriculum prescribes definitely for the fourth grade. There comes a time in his progress when he cannot go a step further up. He has reached his mental level. He continues to grow physically, not mentally; the seats are too small; he is sent to the next grade; a year or two later to still the next higher! We call this process "automatic promotion."

May I digress long enough to introduce George? He is a typical moron on the lower level. My introduction to him came first through hearing his mother's expression of dissatisfaction with the school where George was a pupil in fifth grade. I was in an adjoining office and was a forced auditor. Her complaints were addressed to the principal. The mother's tones were anxious, complaining, and not quite courteous. She insisted that her boy was a good boy; he did not go out at night; he did not play with other boys; he studied his spelling every evening at home. Why then was he not getting along in school? The mother withdrew after having the assurance of the principal that she would look into the matter. The principal knew well where the trouble lay but it is hard to convince parents unless one has something objective to offer. The principal referred the case to me. She told me that the boy could do nothing in the fifth grade except the spelling assignments which he mastered perfectly. I suggested giving him the Stanford Binet Tests. We also gave him one form of the National Intelligence Tests. There must be a reason why the boy was "getting along" apparently in school but making no progress. He was diligent, he did not cause trouble, he was amenable to the discipline of the school. The Binet Test showed that whereas the boy was chronologically fourteen years and nine months, he was mentally nine years and six months old. His score on the National Intelligence Test was that normally made by a third grade child or a child of about nine. The boy was in the neighborhood of nine from a developmental standpoint. He had reached his level and could go no farther.

I will close this paper with an introduction to Robert. He was brought to me for examination while I was writing these lines. Robert is ten years ten months old. He is in the second grade of a parish school. His marks are very poor. The teacher says he can do nothing in school and suggests that the mother take him out. He gets restless, walks about the room and perhaps annoys the other children. The Binet test shows Robert to have a mental age of five years and ten months. He will not be able to go on in

school even as far as George has gone unless the curriculum be differentiated. His mother states that he likes to work, wipe dishes, shovel snow from the sidewalk, and so on. He writes rather well and he can sing and draw. He is rather over-grown but he is physically fit and anxious to do something. He must stay in school until he is fourteen. What has the undifferentiated curriculum to offer him? He would be able to learn many forms of manual and industrial work. What are the moral issues at stake if we force Robert to stay in school and give him nothing satisfying to do? George's face is that of a sphinx. He might be taken for a person of forty and a person out of whose life all joy and hope had fled; Robert has still the freshness of the child. There are Roberts and Georges in every school in the country. What are we doing for them?

SISTER KATHARINE McCARTHY, O.S.B., M.A., PH.D.

## Sociology

### The Blight of Prohibition

WHEN a harassed school marm calls out, "Johnny, if you do that again, I'll keep you in after school," it is probable that she speaks merely to express her indignation at Johnny's real or threatened iniquity. The move is an error in tactics. It is not well to make a decision, a very wise Saint once wrote, when one is under the influence of sadness or exultation. Teacher is probably tired and depressed. It would be better to consider calmly (1) whether what Johnny is doing is really culpable, and (2) in the event of proved iniquity whether she can and will inflict the penalty announced. Otherwise teacher's power is drawing to an end. Either she punishes what is not a fault or fails to observe what is. And the youngsters, while they will not philosophize upon this faulty government, will be quick to take advantage of it.

The Government's Volsteadian gestures of menace and alarm suggest the threat of the tired teacher. Was the drinking of alcoholic liquors so fearful an evil to the social and moral welfare of the country that it could be suppressed only by an amendment to the Constitution? I think that if this question be examined without bias, it must be admitted that in the ten years preceding the Eighteenth Amendment, there was a decrease, not a growth, in the abuse of alcohol. Few of us ever lived in the old five-bottle days when if he would a gentleman might drink himself under the table. The public opinion of our time was always decidedly against intemperance. It was a good many years ago when the railroads began to issue orders against employes drinking while on duty, a decree that in time became almost universal, while not a few allowed it to be understood that positions of trust and responsibility in the operating and financial depart-

ments were open only to total abstainers. In the factories, banks and mercantile establishments, similar regulations were becoming usual. As the phrase went, business had no place for the drinker. The abuses of alcohol were steadily decreasing because the younger generation was learning that as an accelerator of genius gin was distinctly inferior to hard work, and the business world lost no occasion of impressing the lesson deeper by ruling against the sot in favor of the abstainer. A distinct social stigma was set on the man who habitually drank to excess, while business and the professions warned him off. Certainly, in those unregenerate days our young people did not drink as they do now. A flask was not thought necessary when youthful Darby escorted Joan to a dance; in fact, it was distinctly *déclassé* for a young girl to drink whiskey or gin. The drink problem was solving itself, as all similar social problems must be solved, by the slow but self-imposed determination of the community to end the evils connected with it.

Then the war came and with it the usual war-hysteria. How the "drys" transformed a social problem into a test of patriotism is an old story. Whoever drank beer or even defended its suitability as a beverage was strongly suspected of leaning to the enemy. Then we were told that we must choose between brewing beer and building ships. By the time the ink was fairly dry on the written terms of the armistice, we had evolved a war-plane that would have been worth millions to the Germans, had it been built sooner, and had anchored a whole fleet of ships in the lee of Peekskill where they still gather rust and barnacles. But long before that we had passed a stringent set of war-time regulations on the sale of beer. Both at home and in the trenches our war associates continued to drink as usual, and after every bottle or keg inflicted a new blow on the enemy. On this side of the Atlantic we abstained, on the theory that every brewery suppressed made the Kaiser quake. Under this wise philosophy did we enter upon the solution of a social problem that was solving itself, and cut the supposed Gordian knot by authorizing the Federal Government to come between every man and his flagon. Then on a stage that was set, Mr. Volstead appeared with his book of rules and regulations. No wonder is it that today even some of the "drys" are beginning to reflect that sumptuary legislation on a national scale is open to distinct objections. It is not enforced, probably cannot be enforced, and it is leading to a general contempt for Federal law and for lawful authority in general.

Last week, the Detroit *News*, taking as its text, "enforcement of the prohibition law has utterly fallen down," offered the following reflections:

Millions of people in the United States, including a large proportion of the "best citizens" and many officials of high station and large responsibilities, are open and persistent flouters of the dry law. Judges ascend the bench after drinking bouts to try other men for doing what they themselves have just been doing. The nation, as a whole, has repudiated prohibition.

It is a sad, depressing and disappointing fact that the Eighteenth Amendment has brought no blessing to the youth of America. It is a fair contention that on the contrary it has brought a curse. The fearful increase of drinking and the consequent deterioration of morals and standards, to say nothing of health, among boys and girls of high-school age and even of more tender years, since the reign of the bootlegger commenced, is as deplorable an evil as ever has fallen on this country. The saloon was bad. It should remain outlawed forever. But the evil the regulated saloon did the young was trivial in comparison with the devastation caused by what has succeeded it.

*Conditions never were so bad as they are today and there is no light ahead. We are a nation of hypocrites and habitual law-breakers. Our youth is being ruined.*

Reluctantly this newspaper arrives at the conviction that the Eighteenth Amendment was a fearful error and that the most pressing domestic problem before the United States today is how to get rid of prohibition in its present extreme form, and substitute for it moderate but effective liquor legislation that will have the support of public sentiment and above all save the youth of the nation from its present peril.

The *News* was a consistent advocate for the adoption of the Amendment. Its present position is based on the results of the Amendment; graft and hypocrisy among enforcement officials, a fearful increase of alcoholism among girls and boys, a weakening of the principle of local self-government, and a general disrespect for law.

PAUL L. BLAKELY, S.J.

## Note and Comment

Dutch Catholics  
Radio Association

DUTCH Catholics have shown themselves exceptionally progressive in many ways. Their latest activity has been the establishment of an association of Catholic radio amateurs for the better protection of Catholic interests in their important field. The ecclesiastical authorities have given their sanction to this undertaking. The Catholic radio service is to be used not merely for the purpose of combatting anti-Christian tendencies but also to familiarize radio listeners with a true knowledge of Catholic doctrine. Apparently the work is at present carried on from any available station, but the erection of a special Catholic broadcasting center is under consideration.

### Volsteadism and the Pharmacist

A RECENT issue of the *N. A. R. D. Journal*, official organ of the National Association of Retail Drugists, contains a vigorous editorial declaring that a new order of things must soon be established in connection with prohibition enforcement, "if a patient, long-suffering people are to continue in the enjoyment of prompt and efficient service at the hands of the pharmacists of the nation." We are told:

The *N. A. R. D. Journal's* office is now literally swamped with complaints from pharmacists located in widely separated sections of the country, showing most conclusively, beyond the mere shadow of doubt, that not only is the purpose and intent of

the National Prohibition act being utterly ignored by those charged with the enforcement of the law, but that the plainly expressed language of the statute is constantly being over-ridden by officialdom in its mad rush to establish new low records in the lawful withdrawal of alcohol and other non-beverage spirits.

After instancing the difficulties and refusals of permits encountered by law-abiding pharmacists, and even by such as do not handle potable liquors at all, though they might do so if they saw fit, the editorial states that the time has now come when we have passed from the question, whether prohibition shall be enforced, to the larger question as to the right of the pharmacist to make use of the knowledge and training acquired while fitting himself for his life's calling, which is to furnish intelligent and satisfactory service to the public. "We denounce the attempt and deny the right of any prohibition official or other law-enforcement officer," the editorial concludes, "to interfere with the orderly practise of pharmacy so long as it is conducted in accordance with the laws of the individual States and the nation."

#### Anti-Clericalism in America

**I**N ONE of its recent press letters the Central Bureau of the Central Verein calls attention to the development in the United States of a movement quite similar to "anti-clericalism" in France, Germany and Italy. It is proposed to save Catholics themselves from the evils of the "Roman system." Alluding to the argument put forth some time ago in the *Christian Century* in favor of taxing church property on the ground that "ensconcing of priesthoods in the arbitrary or irresponsible control of property" has been the cause of the decay and downfall of civilizations, the press bulletin says:

That argument was constantly made use of by that group of enemies of the Church in the eighteenth century, known as the Encyclopedists, whose influence was international. The suppression of monasteries and convents in Austria by Joseph II (1765-1790) and in Bavaria under Maximilian I (1799-1825), and some other Catholic countries of Europe, about 1800, is to be attributed to this influence. But while there were economic motives responsible in part for this enmity against the Church as the outstanding representative of property held in mort-main, after all it was the spiritual power which, according to Catholic doctrine, is conferred on the priest by God through the Church, that aroused the bitterest animosity on the part of the rationalists and naturalists, who, also in this regard, continued the work of the reformers of the sixteenth century.

To break the influence of the clergy and to liberate the Catholic laity from what they considered the domination of the former, has therefore been one of the chief aims of anti-clericalism.

Tending in the same direction, as this article continues, is the contention that Catholicism is incompatible with our American institutions. Thus a writer in the Masonic *Builder* sees in the Christianity brought to the United States a theology fundamentally incompatible with American principles: "Its idea of God, of man, of salvation are such as would naturally occur to the subject of a mon-

archy." It is of course absurd to say that republicanism is incompatible with the idea of God's infinite sovereignty and the doctrine of man's fall and his accountability to an eternal Judge, or that spiritual authority conflicts with purely political authority, yet a host of writers, with whom logic counts for little, are today engaged in promoting ideas that are aimed in many ways to create a widespread prejudice against the Church. We cannot be too watchful.

#### Definite Dates Announced for Canonizations and Beatifications

**A** VERY sunburst of spiritual splendor will be the Canonizations and Beatifications whose dates have now been definitely set for this Year of Jubilee. The lives of the numerous men and women, chosen for the highest honors to which man can possibly attain on earth, are in themselves a further proof of the sanctity of God's Church, while the required miracles, attested in each case with meticulous care and probed with the utmost refinement of scientific investigation, precluding all chances of error, are no less a magnificent manifestation of the power of the Most High displayed before the world in the midst of a materialistic age. Verily God is with His Church today as of old.

**Canonizations.**—The following are dates set for the various Canonizations: May 17, Blessed Teresa of the Child Jesus, who, had she lived to this day, would have only begun her fifty-third year; May 21, Blessed Peter Canisius, S.J. who stemmed the Reformation; May 24, Blessed Marie Madeleine Postel, Foundress of the Sisters of the Christian Schools, and Blessed Madeleine Sophie Barat, Foundress of the Religious of the Sacred Heart; May 31, Blessed Jean Baptiste Vianney, the Curé of Ars, and Blessed Eudes, Founder of the Congregation of Jesus and Mary.

**Beatifications.**—April 19, Venerable Anthony Mary Gianelli, Bishop of Bobbio; April 26, Venerable Vincent Mary Strambi, Bishop of Macerata; May 3, Venerable Joseph Cafasso, Founder of the Ecclesiastical College at Turin; May 10, Venerable Sister Iphigenia and her companions, martyrs of Avignon; June 7, Venerable Marie-Micheline of the Blessed Sacrament, Foundress of the Congregation of the Perpetual Adoration of the Blessed Sacrament; June 14, Venerable Bernadette Soubirous, to whom Our Lady appeared at Lourdes; June 21, Venerable Lawrence Imbert and his companions, martyrs of Korea; July 5, Father Isaac Jogues and the other Jesuit martyrs of North America; July 12, Venerable Peter Julian Eymard, Founder of the Congregation of the Most Blessed Sacrament.

Brief details of the lives of each of these holy men and women, so soon to be ranked as Saints and Blessed, are given by Father Dunne in the *Catholic Mind* for March 22, "Saints of the Holy Year."